

Q900.c.154.24 ~~Q700.c.31.21~~

THE

~~10.1.11~~
~~XX 5-28~~

ANALYTICAL REVIEW,

OR

HISTORY OF LITERATURE,

DOMESTIC AND FOREIGN,

ON AN ENLARGED PLAN.

CONTAINING

SCIENTIFIC ABSTRACTS OF IMPORTANT AND INTERESTING WORKS;

PUBLISHED IN ENGLISH;

A GENERAL ACCOUNT OF SUCH AS ARE OF LESS CONSEQUENCE,

WITH SHORT CHARACTERS;

AND

NOTICES, OR REVIEWS, OF VALUABLE FOREIGN BOOKS;

ALSO THE

LITERARY INTELLIGENCE OF EUROPE, &c.

“ At hæc omnia ita tractari præcipimus, ut non, Criticorum more, in laude et
“ censura tempus teratur; sed plane *historice* RES IPSÆ narrentur, *judicium*
“ *parcius* interponatur,” *BACON de historia literaria conscribenda.*

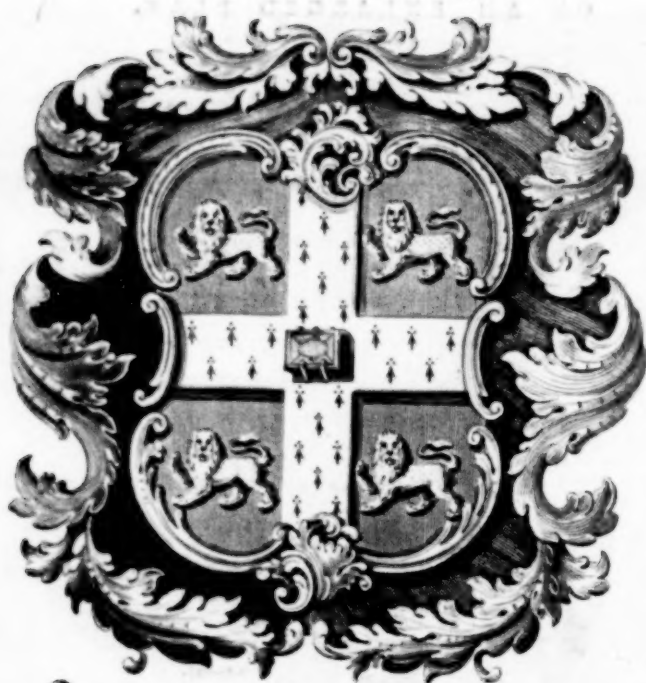
V O L. XXI.

FROM JANUARY TO JUNE INCLUSIVE, 1795.

L O N D O N:

PRINTED FOR J. JOHNSON, N^o. 72, ST. PAUL'S CHURCH-YARD.

M DCC XCV.



Academiae Cantabrigiensis
Liber.

THE
ANALYTICAL REVIEW,

For JANUARY, 1795.

HISTORY.

ART. 1. *A Narrative of the Operations of Captain Little's Detachment, and of the Mahratta Army, commanded by Purseram Bhow; during the late Confederacy in India against the Nawab Tippoo Sultan Bahadur.* By Edward Moor, Lieutenant on the Bombay Establishment. 4to. 542 pages. A Map of the Marches of the Army, and 7 plates. Price 1l. 11s. 6d. in boards. Johnson. 1794.

ALTHOUGH the late war in India was trifling in comparison with that which now lays waste the most fertile regions of Europe, yet in its consequences to the british empire, the result of that contest was of very great importance. After the loss of the thirteen provinces of America, India became the brightest jewel in the british crown; and on the preservation of the british dominions in the east, much of our commercial and internal prosperity depended. The large export of english manufactures to that country, the import of raw materials to be manufactured, and the various articles imported for foreign sale and home consumption, altogether form no inconsiderable part of the general trade and commerce of Great Britain. It is true, that, before the East India company became possessed of those large territories, it carried on a considerable trade; but it was small compared with its present extent, and it may now be doubted, whether it could be continued with profit to this country, without the aid of the territorial revenues. When these circumstances, together with the vast accession of national wealth annually arriving in the shape of private fortunes, which has perhaps alone enabled us hitherto to sustain the immense load of our national debt, are considered, it will appear, that no small stake was at issue in that contest. The conduct of the governor, under whose auspices the war commenced, was ably discussed on the intelligence arriving in England, and the aggression clearly proved on the side of the sultaun of Mysore. As far therefore as war can be just, this appears to have been entitled to that appellation: and unlike the generality of wars, where both parties, after sustaining immense losses of blood and treasure, end the difference by mutual concessions, this was finished by the humiliation of the aggressor, and his giving indemnity for the past, by paying a large sum of money, and security for the future, by relinquishing parts of his most valuable dominions.

The means by which so successful a termination was obtained, and the manner of conducting those decisive operations, must be doubly

interesting to englishmen, both from the importance of the object, and the bravery and abilities of their countrymen by whom it was acquired: new tracts peopled with various tribes, hitherto but little known to europeans, were also surveyed in the progress of this war, the peculiarities of which will afford additional information to those, who contemplate the varieties of human nature.

We have had occasion to notice three works already on the marches and operations of the armies against Tippoo Sultaun*; but they by no means supersede the information in lieut. Moor's Narrative. His route lay through very different tracts to those pursued by the british grand army, to the operations of which the authors above referred to have chiefly confined themselves. And if the warlike achievements of the mahrattas and capt. Little's detachment be less brilliant, the descriptions of the countries through which they passed, and the observations on the manners, customs, and religion of the inhabitants, are not less interesting. With respect to his style, Mr. M. requests us to recollect, 'that the author's life, spent in the turbulence and activity of camps, and military detail, has afforded but few opportunities of improvement, by attention to what constitutes any part of excellence in literary composition.' This appeal might excuse more material faults than we have met with in this volume; especially when contrasted with the matter it contains: on the whole of which we have no hesitation in saying, that few works on the manners, customs, &c. of the inhabitants of India have afforded us equal information and entertainment: from the playful scenes of the lively and beautiful singing girls, to the grave disquisitions on braminical superstition, and the orgies of the hindus. But although we are inclined to pass over the author's mistakes in point of composition, we cannot avoid noticing one peculiarity, as it encroaches on the privileges of royalty and reviewers, the uniform adoption of the plural pronoun when mentioning himself. * We were robbed, we were wounded in our shoulder, &c. reads awkwardly, unless when applied to a king or a reviewer. But the toes of these authors come so near us, that they gall our kibe†.

When we compare the extent of Tippoo's dominions with those of the british, the mahrattas, and the nizam, we are inclined to doubt his political sagacity in having provoked the english government to a declaration of war, when the nation was not engaged in any european contest to divert it's attention from India. On this subject our author has given us some observations, of which we shall present our readers with an extract, to show the character of the enemy with whom the english and their allies had to contend.

P. 198.—'From every circumstance that has come to light, we have reason to conclude that Tippoo expected from France very powerful succours to support him in his late enterprize: the distracted state of that kingdom, precluding the possibility of sending any, may therefore be deemed the dawn of Tippoo's inauspicious fortune; for had five thousand french been added to his army, it would have ren-

* Analytical Review, Vol. xiii, p. 14; Vol. xvi, p. 1; Vol. xx, p. 131.

† Mr. Holwell, in his Historical Events, has adopted the same mode of expression; but he had been chief of the factory at Calcutta, dered

dered the operations in the field more precarious, and the ships attending the expedition might materially have affected our means of forwarding supplies to different parts by sea, which throughout this war, we did uninterruptedly. Deprived by chance of his european ally, fortune frowned also upon his endeavours of attaching any of the native powers of the peninsula to his interest; and from the great abilities of the british ambassadors at the principal courts, the war commenced with a general confederacy in our favour: an instance unparalleled in the annals of our history in the East. Had not our negociations at the court of Poona succeeded, in gaining to our party the powerful nation of the mahrattas, the war would have been carried on under circumstances comparatively unfavourable: or had not the fluctuating councils of Hydrabad, by address, been fixed in our interest, we should have found the effects of the nizam's alliance with Tippoo more severe than will at first be imagined probable, when their inactivity as our friends is only seen; which will admit the nizamites no greater share of credit in the operations of the war, than having been of negative assistance: it is an indulgence to allow them even that, for sometimes they were doubtless felt an incumbrance.

‘ Tippoo being thus constrained to fight his own battles unaided, was expected to fall an easy conquest to so powerful a confederacy; but, under every unpropitious event that could possibly befall him, in a continued series of ill-fated operations during a two years war, he found means to support himself in a manner that astonished even those, who from political situations and minute enquiries, had opportunities of knowing the probable state of his army and treasury—the life and soul of asiatic governments.

‘ Never was more head in planning, or heart in executing operations displayed, than by our generals and armies in this war; still had not fortune forwarded their endeavours, they would not in so eminent a degree, have been crowned with such glorious successes. The public, from the official accounts, are already in possession of the events to which we allude, and we shall only notice two or three in a general manner: indeed we have it not in our power, nor is it our plan, to be particular.

‘ In the first campaign of 1790, our army was unavoidably so situated, that Tippoo's whole force was brought against a little more than one third of ours; and had not that third performed what we really must call by the trite term of wonders, the war might probably have ended (but in a manner very different to its subsequent termination) with that campaign and year. Tippoo made his attack with almost a certainty of success, but the invincible steadiness of our troops, baffling his attempt, astonished not only his, but our army. Had this promising attack succeeded, a similar might have been immediately expected on the main body, at that time considerably reduced by a detachment against Dindigul, consisting of nearly one of the remaining two thirds of the army. Colonel Floyd's masterly defence against Tippoo's attack, however, saved our army on this occasion. The fall of Dindigul about this time was a very fortunate occurrence:—the party besieging it, having expended their ammunition, determined to storm a breach avowedly impracticable; and though they were repulsed, the garrison unaccountably surrendered the next day; putting into our possession an important post, at an important time, when we had no reason to
B 2 expect

expect such a surrender, nor means to enforce it. The next event that occurs to us, where fortune smiled propitiously on our exertions, was at the storm of Bangalore: had not a most unforeseen and unexpected accident seconded the bravery of our troops, terms of peace would never have been dictated to Tippoo under the walls of Seringapatam.

* By the concurrence of all these successes, the British army were led to the enemy's capital, and in a desperate action, gained a brilliant and complete victory; which, however, was not sufficient to enable the army to keep the field, or to preserve the stores in the artillery and other departments, and they were accordingly destroyed, as detailed in the public accounts, and noticed in page 73 of this work.

* In this state the army bent its melancholy course back toward Bangalore, cheered only by the hope of commencing a third campaign with a brighter prospect, for that now before their eyes was scarcity and distress in their most gloomy form*.

* Scarcely had one day's retrograde march been measured, when on an alarm of the enemy's approach, the advance, turning out to receive them, received—instead of enemies, armies of friends, well supplied with food, and every thing wanted; which armies, by every supposition, were, at that time, at the distance of a hundred miles.

* Other instances might be adduced, as links of that chain of fortuitous events, that so eminently connected all our operations in the late war; but these shall suffice to shew that Tippoo, although pursued by such invaried mischance, from the preparatory negotiations to the last period of action, was not yet in so desperate a case, but one lucky occurrence might have retrieved him. Hence it may be discovered, that Tippoo's rashness in provoking hostilities, was not so great as would at first appear; for had any one of these events taken a contrary turn, it might have given a contrary turn to the termination of the war.

* As it is, however, let not a retrospection to probable depression, prevent our enjoying our present exaltation. Let us rejoice (and we do most heartily) at the glorious successes of our arms; by which our honourable matters are raised to such a pitch of prosperity, and their interests established on a basis not to be shaken.—May their prosperity increase!

* We will now consider Tippoo, not as a general or a statesman, but as the guardian to his people.—When a person travelling through a strange country finds it well cultivated, populous with industrious inhabitants, cities newly founded, commerce extending, towns increasing, and every thing flourishing so as to indicate happiness, he will naturally conclude it to be under a form of government congenial to the minds of the people.—This is a picture of Tippoo's country, and our conclusion respecting its government.

* * From the accounts of those who were with the army at this time, its distresses were indeed pressing. Some letters lately published by "A very young Officer," (Lieut. Mathews, of the 74th regiment) paints them in a deplorable state, encountering evils little short of plague, pestilence, and famine. [See our Rev. Vol. xviii, p. 205.]

* It

‘ It has fallen to our lot to tarry some time in Tippoo’s dominions, and to travel through them as much as, if not more than, any officer in the field during the war, and we have reason to suppose his subjects to be as happy as those of any other sovereign; for we do not recollect to have heard any complaints or murmurings among them, although, had causes existed, no time could have been more favourable for their utterance, because the enemies of Tippoo were in power, and would have been gratified by any aspersion of his character. The inhabitants of the conquered countries submitted with apparent resignation to the direction of their conquerors, but by no means as if relieved from an oppressive yoke in their former government: on the contrary, no sooner did an opportunity offer, than they scouted their new masters, and gladly returned to their loyalty again.’

Major Dirom confirms this account of the fidelity of Tippoo’s subjects, and of the populousness of his dominions. ‘ His government,’ says the major, ‘ though strict and arbitrary, was the despotism of a politic and able sovereign, who nourishes, not oppresses, the subjects who are to be the means of his future aggrandizement: and his cruelties were, in general, inflicted only on those whom he considered as his enemies.’ These accounts our readers will perceive differ very widely from the representations, which have been generally made of this man’s character, who has been often described as a monster in cruelty and oppression: but the barbarous policy of the east admits of cruelties towards an enemy, at which european refinement shudders; and those, who have suffered under it’s influence, have had their feelings too much irritated, to make allowance for the customs of the country.

In examining the regulations by which the revenues are collected in Tippoo’s country, there appear many articles very oppressive to his hindu subjects; but their fidelity may be accounted for from their having observed, that conquerors seldom meliorate the situation of the inhabitants of a conquered country. With respect to the mohammedans, they are allowed many exemptions, of which they would be deprived under the english government; beside which their attachment is enforced by considering Tippoo as a messenger of God, he having assumed the authority of a prophet.

Although Mr. M. has entitled this work a Narrative of the Operations of the British detachment and the Mahratta army, the more considerable part of it consists of descriptions of countries through which they passed, with observations on the inhabitants, &c., which agreeably relieve the detail of military operations. This part we shall consider more fully at another opportunity: of the military proceedings a brief analysis will be sufficient.

The first three chapters contain a journal of the siege of Darwar, a fort of considerable strength, by the mahrattas and the british detachment, with a description of the place. This siege continued from october to april. We shall only mention the method of proceeding against it, adopted by the mahrattas. ‘ A gun is loaded, and the whole of the people in the battery sit down, talk, and smoke for half an hour, when it is fired, and if it knocks up a great dust it is thought sufficient: it is reloaded and the parties resume their smoking and conversation.’

Chap. iv contains an account of the marches of divisions of the detachment, a description of Ramgurry, and particulars respecting the

the obscene enormities in the worship of the Lingam. These we shall notice hereafter.

Chap. v. An account of Baugoor, and of the method of making salt in Tippoo's dominions; description of flying foxes; and remarks on the inadequacy of the pay to the company's troops at Bombay.

Chap. vi. The bhow's army joins lord Cornwallis's on it's march from before Seringapatam back towards Bangalore, and relieves it from famine; method of marching and encamping observed by the mahrattas; a description of the bhow's camp; and some account of the skill of the mahrattas in horsemanship and farriery.

Chap. vii. relates the transactions of the bhow's army, &c., between Bangalore and Chittledroog. In an attack against a fort called Dooridroog the author was wounded. A party of sick and wounded march to Hurry Hal by the route of Raidroog, Harpoonelly, and Oochingadroog, of which places an account is given, and of the method of making paper.

Chap. viii. Some account of Hurry Hal. Situation of europeans in the country military service. Anecdotes of the court of Hydrabad. Method of crossing the Toombudra river in baskets in the rainy season. The recovered sepoy's leave Hurry Hal and join the army near Chittledroog.

Chap. ix. An account of the operations of the army in the neighbourhood of Chittledroog. Particulars respecting the bandjarrahs or hindoo merchants. A woman is burnt with the dead body of her husband in the bhow's camp. Some of the foraging parties approach too near the fort, and are sent back without their noses. The author is very indignant that a fine young girl belonging to the line was thus treated*. Description of Changerry. Method of measuring time in Tippoo's forts. Devastations committed by the mahrattas.

Chap. x. The siege, storm, and capture of Hooly Honore.

Chap. xi. The detachment attacks the enemies camp near Simoga, and, after a long engagement, captures their guns and baggage. The author wounded. A plan of this attack is given, as it was a very brilliant action. The fort of Simoga surrenders and is described. A bramin defiles himself by going to bed with a cobbler's wife, and all the bramins in camp are deemed unclean. The bhow marches to the Toombudra river to cleanse himself and the camp from this contamination, is there weighed against gold and silver, and the amount being distributed among the bramins the camp is purified.

* The soldiers of this country have in old time been famous for cutting off noses. Dr. Fryer, who visited the *Duccan* in 1675-6, gives the following account of them.

'The *raja* of *Saranpatan* must not be slipped by in silence, because his way of fighting differs from his neighbours; he trains up his soldiers to be expert at a certain instrument to seize on the noses of his enemies with that slight, either in the field or in their camps, that a budget-full of them have been presented to their lord for a breakfast; a thing, because it deforms them, so abashing, that few care to engage with him, and this he makes use of because it is against his religion to kill any thing. He enjoys a vast territory on the back of the *Zamerhin*.' Fryer's *Relation of the Canatick-Country*.

Chap.

Chap. xii. The bhow marches against Bednore; but is diverted from attacking it, and proceeds to join the army under lord Cornwallis. The author, and a party of sick and wounded, were sent to Hurry Hal, a distance of 60 miles, which they were carried in 36 hours; here they were considerably alarmed at a report, that the mahrattas and the nizam had joined Tippoo against the english.

Chap. xiii. Some account of lieut. Emmitt's surveys, which comprehend considerably more than 2000 miles of distance, in a part of the peninsula little known to europeans. Various particulars relative to the ancient city of Annagoondy or Bijnuggur. The author, with two other officers, 45 recovered sepoy, and 5 europeans, set out to join the detachment at Seringapatam, a journey of nearly 200 miles.

Chap. xiv. Sketches of the character of Tippoo sultaun. Of this we have already given an extract.

Chap. xv, and xvi, describe the march of the recovered party abovementioned, till it joins the bhow's army, with an account of the places through which it passed.

Chap. xvii. The mutual depredations and enormities of the mahrattas and mysoreans, in plundering and burning villages, &c., in their march, though peace had been made. Great distress for want of grain in the army. The following extract is strongly descriptive of the misery to which the mahrattas were reduced.

P. 230.—'Rice and gram for our family and cattle cost this day five rupees per seer, at which rate, grain only, for a single horse, would in one day cost upwards of three pounds sterling.

'Will the following story be believed?—It is too true, and when retrospection brings it to mind, it furnishes other sensations than the poor desire to excite attention by an improbable tale—other emotions than a wish to deceive.—A number of poor creatures, principally aged women and children, having no means of earning a livelihood, (and of whom could they beg?) for some days existed on the undigested particles of gram which they diligently picked from the excrement of the cattle. Now grain was no longer to be procured for the cattle, this wretched resource was cut off, and they found one—in death!—Let it not be supposed that we have painted this picture of wretchedness, with the pencil of exaggeration—powerful, indeed, is the pen that could convey an adequate idea of this scene of distress—a power our pen pretends not to possess.

'From such a scene of complicated misery, when there is no possibility of alleviating it, one turns with an avidity that would on other occasions be repugnant to his humanity: and although we felt ourselves peculiarly fortunate when about to leave this ill-fated army, we could not but look forward to the distresses that were daily accumulating for them to encounter: for, as from their feeble state, this unwieldy body could not reach the river in less than six or seven days, it was not difficult, although painful, to anticipate the consequences of the scarcity and want, to which, if no supplies arrived, they must necessarily be reduced.'

The author and his party leave the army in this state, and endeavour to return to Hurry Hal, which they find evacuated by the mahratta garrison, and the friends they had left; whom at length they joined at Carroor, where they found plenty, and their troubles were soon forgotten,

Chap. xviii. Travelling in the country of the mahrattas noticed. A sketch of their domestic government and character.—March to Shancor, with particulars of the city and the nawab.

Chap. xix. Route from Shahnoor, by Hoobly, Khooshgul, Moor-goor, &c., to Gocauk, with descriptions of those places; observations on the Ghauts, and an account of a grand cataract, which is formed by the Gutpurba river, perpendicularly rolling from the upper to the lower country. This river in the rains is 169 yards broad, which volume of water is precipitated perpendicularly 174 feet 2 inches, being 12 feet more than the famous cataract in Canada.

Chap. xx. Route from Gocauk by Raibaug to Coorsee on the Krishna river. Some account of those places.

Chap. xxi. Historical and descriptive particulars of Canara and the canareese, their customs, dress, &c.

Chap. xxii. Route from the Krishna to Bejapoor, by way of Inapoor, Hutny, Tulsung, Oorsung, with some account of those places, and remarks on the taste of the canareese, &c., in useful and ornamental architecture.

Chap. xxiii. Some account of the city of Bejapoor. The persons met with there informed them, that this city in it's flourishing state contained of inhabited houses 984,456; bowries or wells with steps down to the water 45,000; mosques 1,600. On their expressing some doubts to the informant, he said, that the authentic records still exist. The author has given the dimensions of some enormous guns in the fort, which exceed the magnitude of the baron de Tott's monstrous gun, Alungeer took this city after a siege of eleven years. Several magnificent structures still remain, but great part is in ruins. In most other writers this city is called Viziapore or Visiapour; from some of these authors Mr. Moor has given quotations.

Chap. xxiv. The author describes his route from Bejapour, by Punderpour, Moorishwar, &c., to Jejoory.

In chap. xxv an account is given of a singular female seminary in Jejoory, in which 250 beautiful young girls are supported at the expence of the pagoda, subservient to the pleasures of the bramins. This introduces some observations on the dancing and singing girls in India.

Chap. xxvi describes the route from Jejoory to Poona. Some account of that city, from which the author proceeds to Bombay.

To the narrative several notes are added, illustrative of particulars but slightly mentioned in the text. An appendix, glossary, and index are annexed.

[To be continued.]

ART. II. Wollstonecraft's *Historical and Moral View of the Origin and Progress of the French Revolution, &c. Volume the First.*

[Concluded from Vol. XX, page 347.]

HAVING already attended this enlightened observer through all the preliminary steps of the french revolution, to it's completion at the interesting moment when the Bastille was taken, we now, with pleasure, resume the task of leading our readers into a further acquaintance with the comprehensive views, and judicious reflections, which so eminently distinguish the present work.

The

The intoxicating joy of the parisiens, on the decided triumph they had gained over despotism, soon subsided into suspicion on account of the ministers, who were not yet dismissed, and the troops which still hovered about Paris. The ministry, however, finding they could not stand the brunt of the storm, resigned: Necker succeeded: the king visited Paris, and the people, hearing his declaration, that they might always rely on his love, terminated with repeated shouts of *Vive le roi* the acclamations, which had begun with *Vive la nation*. In the conduct of the king upon this occasion, our historian discovers a momentary glow of sincere affection; but remarks the want of decision in his character, as the foundation of all his faults, as well as of all his misfortunes. The behaviour of the parisiens suggests the following general observations on their character.

P. 247. — 'These sudden transitions from one extreme to another, without leaving any settled conviction behind, to confirm or eradicate the corroding distrust, could not be seen in such a strong light any where as at Paris, because there a variety of causes have so effeminated reason, that the french may be considered as a nation of women; and made feeble, probably, by the same combination of circumstances, as has rendered these insignificant. More ingenious than profound in their researches; more tender than impassioned in their affections; prompt to act, yet soon weary; they seem to work only to escape from work, and to reflect merely how they shall avoid reflection. Indolently restless, they make the elegant furniture of their rooms, like their houses, voluptuously handy. Every thing, in short, shows the dexterity of the people, and their attention to present enjoyment.

'And so passive appears to be their imagination, it requires to be roused by novelty; and then, more lively than strong, the evanescent emotions scarcely leave any traces behind them. From being devoted to pleasure in their youth, old age is commonly passed in such merely animal gratifications, that a respectable looking aged man or woman is very rarely to be seen. Independent, likewise, of the vanity which makes them wish to appear polite, at the very moment they are ridiculing a person, their great susceptibility of disposition leads them to take an interest in all the sensations of others, which are forgotten almost as soon as felt. And these transient gusts of feeling prevent their forming those firm resolves of reason, that, bracing the nerves, when the heart is moved, make sympathy yield to principles, and the mind triumph over the senses.'

It is added, p. 252, 'The character of the french, indeed, had been so depraved by the inveterate despotism of ages, that even amidst the heroism which distinguished the taking of the Bastille, we are forced to see that suspicious temper, and that vain ambition of dazzling, which have generated all the succeeding follies and crimes. For, even in the most public-spirited actions, celebrity seems to have been the spur, and the glory, rather than the happiness of frenchmen, the end. This observation inforces the grand truth on mankind, that without morality there

there can be no great strength of understanding, or real dignity of conduct. The morals of the whole nation were destroyed by the manners formed by the government. Pleasure had been pursued, to fill up the void of rational employment; and fraud combined with servility to debase the character; so that, when they changed their system, liberty, as it was called, was only the acme of tyranny—merely with this difference, that, all the force of nature being refused, the magnitude of the evil promised, by some mighty concussion, to effect its own cure.’

The murder of Foulon gives occasion to some important reflections, which may serve to account for, and perhaps in some sort to palliate, the atrocities which have attended the revolution.

P. 258.—‘ Strange, that a people, who often leave the theatre before the catastrophe, should have bred up such monsters! Still we ought to recollect, that the sex, called the tender, commit the most flagrant acts of barbarity when irritated. So weak is the tenderness produced merely by sympathy, or polished manners, compared with the humanity of a cultivated understanding. Alas! it is morals, not feelings, which distinguish men from the beasts of prey! These were transactions, over which, for the honour of human nature, it were to be wished oblivion could draw the winding-sheet, that has often enwrapped a heart, whose benevolence has been felt, but not known. But, if it be impossible to erase from the memory these foul deeds, which, like the stains of deepest dye revived by remorse in the conscience, can never be rubbed out—why dwell circumstantially on the excesses that revolt humanity, and dim the lustre of the picture, on which the eye has gazed with rapture, often obliged to look up to heaven to forget the misery endured on earth? Since, however, we cannot “out the damned spot,” it becomes necessary to observe, that, whilst despotism and superstition exist, the convulsions, which the regeneration of man occasions, will always bring forward the vices they have engendered, to devour their parents.

‘ Servility, destroying the natural energy of man, stifles the noblest sentiments of the soul. Thus debased, heroic actions are merely directed by the head, and the heart drops not into them its balm, more precious than the trees of Arabia ever distilled! Ought we then to wonder, that this dry substitute for humanity is often burnt up by the scorching flame of revenge? This has now actually been the case; for there has been seen amongst the french a spurious race of men, a set of cannibals, who have gloried in their crimes; and tearing out the hearts that did not feel for them, have proved, that they themselves had iron bowels. “But, if the anger of the people be terrible,” exclaims Mirabeau, “it is the sang froid of despotism that is atrocious; those systematic cruelties, which have made more wretches in a day than the popular insurrections have immolated in a course of years! We often fear,” adds he, “the people, because we have injured them; and thus are forced to fetter those we oppress.”

Next are related the particulars of the memorable 4th of august, in which it was determined to issue a declaration of rights,

rights, separate from the constitution ; and in which the nobles and clergy vied with each other in their voluntary sacrifice of pensions, feudal rights benefices, &c. And though it is admitted, that there were many real patriots in the assembly, no small share of vanity, ambition, or selfishness, is detected under the mask of generosity. That general want of sincerity, and disposition to intrigue, which had been produced by the old system, are admitted to have been still prevalent in the national assembly ; and it is added, as a melancholy reflection, that almost every precipitate event has been the consequence of a timidity and littleness of mind in the political actors, whilst they were affecting a roman magnanimity of conduct, to which they appear to have been as great strangers, as they were destitute of legitimate patriotism and political science. From an investigation of the particular causes, which obstructed the progress of the revolution, our authoress proceeds to a general view of the state of society in Europe, and observes, that this great event in France has happened at a period, when society is ripe for improvement. This remark is admirably illustrated in what follows :

P. 305.—‘ This revolution did not interest frenchmen alone ; for it’s influence extending throughout the continent, all the passions and prejudices of Europe were instantly set afloat. That most favoured part of the globe had risen to an astonishing pre-eminence, though every where it’s inhabitants have had to contend with distinctions the most unnatural, and prejudices the most veteran. But, having overcome those formidable obstacles to the happiness of her citizens, society seems to have arrived at that point of civilization, when it becomes necessary for governments to meliorate it’s condition, or a dissolution of their power and authority will be the consequence of a wilful disregard of the intimations of the times. This is a truth, which the people have perceived ; but which the parasites of courts, and the advocates for despotism have not been willing to believe. And besides, their support, it might be said existence, being attached to the continuation of those savage abuses, they have fought with unusual intrepidity in their defence. Thus wars have been the business of courts, in which they have artfully interlarded the passions of the people.

‘ Men in a savage state, without intellectual amusements, or even fields or vineyards to employ them, depending for subsistence on the casual supply of the chase, seem continually to have made war, one with another, or nation with nation ; and the booty taken from their enemies formed the principal object of contest, because war was not, like industry, a kind of abridgement of their liberty. But the social feelings of man, after having been exercised by a perilous life, flow over in long stories, when he reaches garrulous old age. Whilst his listening progeny wondering at his feats, their hearts are fired with the ambition of equaling their fire. His soul also warmed by sympathy, feeling for the distresses of his fellow creatures, and particularly for the helpless state of decrepit age ; he begins to contemplate, as desirable, associations of men, to prevent the inconveniencies arising from

from loneliness and solitude. Hence little communities living together in the bonds of friendship, securing to them the accumulated powers of man, mark the origin of society: and tribes growing into nations, spreading themselves over the globe, form different languages, which producing different interests, and misunderstandings, excite distrust.

* The invention of the arts now affords him employment; and it is in proportion to their extension that he becomes domestic, and attached to his home. For whilst they were in their infancy his restless temper, and savage manners, still kept alive his passion for war and plunder; and we shall find, if we look back to the first improvement of man, that as his ferocity wore away, the right of property grew sacred. The prowess or abilities of the leaders of barbarians gave them likewise an ascendancy in their respective dynasties; which gaining strength in proportion to the ignorance of the age, produced the distinctions of men, from which the great inequality of conditions has originated; and they have been preserved long since the necessity has ceased to exist.

* During the reign of ignorance, the disagreements of states could be settled only by combats; and the art of dexterously murdering seems to have decided differences, where reason should have been the arbitrator. The custom then of settling disputes at the point of the bayonet, in modern Europe, has been justified by the example of barbarians; and whilst fools continually argue from the practice of inhuman savages, that wars are necessary evils, courts have found them convenient to perpetuate their power: thus slaughter has furnished a plausible pretext for peculation.

* Fortunately, in spite of the various impediments that have thwarted the advancement of knowledge, the blessings of society have been sufficiently experienced to convince us, that the only solid good to be expected from a government must result from the security of our persons and property. And domestic felicity has given a mild lustre to human happiness superiour to the false glory of sanguinary devastation, or magnificent robberies. Our fields and vineyards have thus gradually become the principal objects of our care—and it is from this general sentiment governing the opinion of the civilized part of the world, that we are enabled to contemplate, with some degree of certainty, the approaching age of peace.

* All that could be done by a body of manners, without a soul of morals, to improve mankind, has been tried in France—The result was polished slavery; and such an inordinate love of pleasure, as led the majority to search only for enjoyment, till the tone of nature was destroyed. Yet some few really learned the true art of living; giving that degree of elegance to domestic intercourse, which, prohibiting gross familiarity, alone can render permanent the family affections, whence all the social virtues spring.

* It is a mistake to suppose that there was no such thing as domestic happiness in France, or even in Paris. For many french families, on the contrary, exhibited an affectionate urbanity of behaviour

behaviour to each other, seldom to be met with where a certain easy gaiety does not soften the difference of age and condition. The husband and wife, if not lovers, were the civilest friends and the tenderest parents in the world—the only parents, perhaps, who really treated their children like friends; and the most affable masters and mistresses. Mothers were also to be found, who, after suckling their children, paid a degree of attention to their education, not thought compatible with the levity of character attributed to them; whilst they acquired a portion of taste and knowledge rarely to be found in the women of other countries. Their hospitable boards were constantly open to relations and acquaintance, who, without the formality of an invitation, enjoyed their cheerfulness free from restraint; whilst more select circles closed the evening, by discussing literary subjects. In the summer, when they retired to their mansion houses, they spread gladness around, and partook of the amusements of the peasantry, whom they visited with paternal solicitude. These were, it is true, the rational few, not numerous in any country—and where is led a more useful or rational life?

In the provinces, likewise, more simplicity of manners prevailing, their morals were more pure: though family pride, as in England, made the most noble house the royal family of each village, who visited the grand court only to import its follies. Besides, in France, the women have not those fastidious, supercilious manners, common to the english; and acting more freely, they have more decision of character, and even more generosity. Rousseau has taught them also a scrupulous attention to personal cleanliness, not generally to be seen elsewhere: their coquetry is not only more agreeable, but more natural: and not left a prey to unsatisfied sensations, they were less romantic indeed than the english; yet many of them possessed delicacy of sentiment.

It is, perhaps, in a state of comparative idleness—pursuing employments not absolutely necessary to support life, that the finest polish is given to the mind, and those personal graces, which are instantly felt, but cannot be described: and it is natural to hope, that the labour of acquiring the substantial virtues, necessary to maintain freedom, will not render the french less pleasing, when they become more respectable.

The result of the transactions of the 4th of august, the debates of the assembly on the declaration of rights, on the executive power, and on the constitution of a senate, now pass under review. With respect to the first, the policy of the measure is questioned. On the second question, it is maintained, that the measure of giving the king a *suspensive veto* was impolitic; and it is asserted, that, had they allowed the king the share in the government promised by the *absolute veto*, they would have let him gently down from the altitude of unlimited sway, without making him feel the ground he lost in the descent. The question of two chambers is ably discussed, and determined in the affirmative; particularly with reference to the national character of the french. These discussions are followed by some remarks on the best means
of

of effecting a reform, which are so judicious, that it would be injustice to our readers to withhold them.

P. 355.—‘The revolutions of states ought to be gradual; for during violent or material changes it is not so much the wisdom of measures, as the popularity they acquire by being adapted to the foibles of the great body of the community, which gives them success. Men are most easily led away by the ingenious arguments, that dwell on the equality of man, and these are always employed by the different leaders of popular governments.

‘Whilst the most ingenious theorists, or desperate partizans of the people, take advantage of this infirmity of our nature, the consequences must sometimes prove destructive to society, if they do not end in the most dreadful anarchy. For when the members of a state are not directed by practical knowledge, every one produces a plan of polity; till the confusion becomes general, and the nation plunges into wretchedness, pursuing the schemes of those philosophers of genius, who, advancing before their age, have sketched the model of a perfect system of government. Thus it happened in France, that Hume’s idea of a perfect commonwealth, the adoption of which would be eligible only when civilization has arrived at a much greater degree of perfection, and knowledge is more generally diffused than at the present period, was nevertheless chosen as the model of their new government, with a few exceptions, by the constituent assembly: which choice doubtless proceeded from the members not having had an opportunity to acquire a knowledge of practical liberty. Some of the members, it is true, alluded to the improvements made by the americans on the plan of the english constitution; but the great majority, despising experience, were for forming, at once, a system much more perfect. And this selfsufficiency has produced those dreadful outrages, and attacks, made by the anarchists of that country, on personal liberty, property, and whatever else society holds sacred.

‘These melancholy considerations seem to me to afford irrefragable arguments, to prove that it is necessary for all governments, which have for their object the happiness of the people, to make the power of altering peaceably a fundamental principle of their constitution.

‘Still, if the attempt to carry prematurely into execution the sublime theory, which has occupied some of the best heads to form, have afforded an opportunity to superficial politicians, to condemn it as absurd and chimerical, because it has not been attended with immediate success, the advocates for the extension of truth and reason ought not to despair. For when we contemplate the slow improvement, that has been made in the science of government; and, that even the system of the british constitution was considered, by some of the most enlightened ancients, as the sublimest theory the human mind was able to conceive, though not reducible to practice, they should not relax in their endeavours to bring to maturity a polity more simple—which promises more equal freedom, and general happiness to mankind.’

The

The next subjects of discussion are public and private offerings for the support of public credit, and Mirabeau's proposal for a general contribution of one fourth part of every citizen's income. His eloquent speech in support of this proposal is given at length: and various reflections are added on this mode of raising supplies; on taxation in general; and on paper money; which we pass over, merely that we may not extend this article to an unreasonable length.

The principal occurrences, taken notice of in the last book of this volume, are the declaration of the inviolability of the king; the entertainments at Versailles; the arrival of Fayette with the parisian militia; the dispersion of the mob; the king's removal to Paris; and his assent to the decrees of the assembly.

These facts, like the preceding, are reviewed with the eye of calm philosophy; and, while the general principles of the revolution are firmly maintained, the errors of the national assembly are sagaciously detected, and freely censured. France having gained her freedom, our author is clearly of opinion, that, in order to preserve it, the national assembly ought to have been satisfied with what they had acquired, and to have made it their main object, to render the king contented with the change, and to give stability to their new liberty, by forming a constitution without delay, and presenting it to the citizens for their acceptance. At the same time it is maintained, that the declaration of the king's inviolability was an absurd and dangerous measure, a relic of machiavelian cunning, tending to foster his bigotry and encourage him in his hypocrisy. The female mob, which went to Paris, is conjectured to have been hired by the despicable duke of Orleans, to revenge himself on the queen, who had treated him with deserved contempt, by sacrificing her life and that of the king; and many probable reasons are assigned for loading his memory with the infamy of this atrocious business. From the epocha of the removal of the assembly and the king to Paris, Mrs. W. dates the commencement of the reign of anarchy. The argument with which she supports this observation, with the consequent reflections, shall terminate our quotations from this volume.

P. 465.—‘It is in reality from this epocha, not forgetting such a leading circumstance, that the commencement of the reign of anarchy may be fairly dated. For, though a tolerable degree of order was preserved a considerable time after, because a multitude long accustomed to servitude do not immediately feel their own strength; yet they soon began to tyrannize over one part of their representatives, stimulated by the other. They, however, continued to respect the decrees of the national assembly, especially as there were rarely any passed on which the public opinion had not been previously consulted, directed as it was by the popular members, who gained their constant suffrage by the sly trick of crying out for more freedom. It was the indispensable duty of the deputies to respect the dignity of their body—Instead of which, for sinister purposes, many of them instructed the people how to tyrannize over the assembly; thus deserting the main principle

principle of representation, the respect due to the majority. This first grand desertion of the principles, which they affected to adopt in all their purity, led to public misery: involving these short-sighted men in the very ruin they had themselves produced by their mean intrigues.

* The authoritative demand of the parisiens was striking so directly at the freedom of the assembly, that they must either have been conscious of wanting power, or they had no conception of dignity of action, otherwise they would not have suffered the requisition of the people to have been complied with. Yet they seem to have considered it, if it be not paradoxical to assert it, as an advancement of their independence; or, perhaps, as giving security to their authority, childishly proud of regulating the business of the nation, though under the influence of the parisian despotism.

* It is true, such things are the natural consequence of weakness, the effects of inexperience, and the more fatal errors of cowardice. And such will always be the effect of timid, injudicious measures. Men who have violated the sacred feelings of eternal justice, except they are hardened in vice, are never afterwards able to look honest men in the face; and a legislature, watched by an intelligent public, a public that claims the right of thinking for itself, will never after go beyond it, or pass one decree which is not likely to be popular.

* To consult the public mind in a perfect state of civilization, will not only be necessary, but it will be productive of the happiest consequences, generating a government emanating from the sense of the nation, for which alone it can legally exist. The progress of reason being gradual, it is the wisdom of the legislature to advance the simplification of it's political system, in a manner best adapted to the state of improvement of the understanding of the nation. The sudden change which had happened in France, from the most fettering tyranny to an unbridled liberty, made it scarcely to be expected, that any thing should be managed with the wisdom of experience: it was morally impossible. But it is nevertheless a deplorable reflection, that such evils must follow every revolution, when a change of politics equally material is required. Thus it becomes more peculiarly the duty of the historian to record truth; and comment with freedom.

* Every nation, deprived by the progress of it's civilization of strength of character, in changing it's government from absolute despotism to enlightened freedom, will, most probably, be plunged into anarchy, and have to struggle with various species of tyranny before it is able to consolidate it's liberty; and that, perhaps, cannot be done, until the manners and amusements of the people are completely changed.

* The refinement of the senses, by producing a susceptibility of temper, which from it's capriciousness leaves no time for reflection, interdicts the exercise of the judgment. The lively effusions of mind, characteristically peculiar to the french, are as violent as the impressions are transitory: and their benevolence evaporating in sudden gusts of sympathy, they become cold in the
same

same proportion as their emotions are quick, and the combinations of their fancy brilliant. People who are carried away by the enthusiasm of the moment, are most frequently betrayed by their imagination, and commit some error, the conviction of which not only damps their heroism, but relaxes the nerve of common exertions. Freedom is a solid good, that requires to be treated with reverence and respect. But, whilst an effeminate race of heroes are contending for her smiles, with all the blandishments of gallantry, it is to their more vigorous and natural posterity, that she will consign herself with all the mild effulgence of artless charms.

The volume concludes with remarks on the progress of reform, the liberty of the press, the effect of civilization and commerce, and other topics, for which we must refer to the work itself. We cannot take our leave of this publication, without again recommending it to our readers as a work of uncommon merit; abounding with strong traits of original genius, and containing a great variety of just and important observations on the recent affairs of France, and on the general interests of society at the present important crisis. The public is informed, in the preface, that the work will probably be extended to two or three more volumes, a considerable part of which is already written. O. S.

ART. III. *The New Annual Register, or General Repository of History, Politics, and Literature, for the Year 1793. To which is prefixed, the History of Knowledge, Learning, and Taste, in Great Britain, during the Reign of King James the First, Part the First.* 8vo. 666 pages. Price 8s. in boards. Robinsons. 1794.

WE have hitherto omitted to notice particularly the Annual Registers; but the momentous period in which we exist, the interest that every reader now takes in the great political events which at present agitate the world, the example of our contemporary reviewers, and, we may add, the important matter which is contained in the volume before us, have induced us to depart from our usual mode of proceeding; and we cannot but flatter ourselves, that a short view of this publication will be generally acceptable.

The volume is introduced, as usual, by a history of knowledge embracing a given period; and that before us contains, among other curious matter, a very interesting account of the manner in which our present translation of the bible was accomplished.

This is followed by the history of Europe for 1793, comprised in eight chapters, commencing with our domestic history and the debates of parliament, which are given in an abridged state, but in such a manner as to exhibit all the material arguments advanced by each member. A short chronicle of news, a collection of state papers, &c., fill up the remainder of the political part; and this is succeeded by extracts from the most important publications, and by a short sketch of domestic and foreign literature, which, though evidently too brief to stand in the place of a regular review, may yet serve to give, in a collected point of view, the progress of literature and science.

As the part which is most original is the historical, we shall select a few short extracts from that portion of the volume, in order to enable our readers to form a fair judgment of the manner in which this important department is executed.

The authors are avowed enemies to the present war, and the motives of ministry for engaging in it are investigated with some severity, and with no inconsiderable share of acuteness. After stating the substance of his majesty's speech, and the manner in which the address was moved and seconded in the house of commons, the following observations occur:

P. 10.—“To his majesty's benign intentions of preserving to his people “the blessings of peace,” it is our duty to give the most implicit credit; but discerning men thought, from these intimations, that they perceived in his majesty's ministers a disposition which was but ill calculated to second those good intentions of the sovereign. They feared lest the same puerile ardour to distinguish himself as a war minister, which induced the premier to expend four millions in a contest for the *cat-skins* of Nootka, might prompt his warm imagination to anticipate the conquest of France, and might flatter him that an achievement of this importance was to crown his ministerial career.—We have been ever ready to do justice to the fluent eloquence and the graceful elocution of Mr. Pitt; but we must reluctantly confess, that we have found in his public conduct but little room to compliment him as a profound and able statesman. It is now an established fact, that his most popular plans of finance were communicated to him by the late Dr. Price, and that “of three unacknowledged communications” from that quarter, “the least efficient was adopted.” The commutation tax was a measure which no sound financier could approve; and its ill consequences are the more conspicuous in the present exigencies of the nation, since it sacrificed to the interests of the India company a permanent source of revenue to the immense amount of £600,000 per annum, equivalent to a loan of twelve millions. The dispute with Spain concerning the wretched barren territory of Nootka, the restoration of which, however, has never yet been officially announced, has incurred (independent of the expence) the censure of the best informed on foreign politics. In the dispute with Russia, the minister either ought not to have interfered, or ought not to have retracted, since the result of his interference, as it proved, had no other effect than to render the british nation contemptible and ridiculous.

“In the present instance there cannot be a question, that it was the policy of Great Britain to observe a strict neutrality. Every friend to his country and its constitution would give his voluntary support to every prudent precaution to withstand the machinations of disaffected persons, whose numbers and whose power, however, have been grossly magnified—But what was the reasonable mode of preventing them? By engaging in an expensive and hazardous war with a foreign country, or putting the laws in force against delinquents at home, and by removing the actual grievances

grievances of the people, as far as their complaints could be satisfactorily proved, and generally admitted to be well founded?

‘The least sacrifice that must ensue upon so rash a proceeding, was the evident loss of our trade, and throwing into the hands of neutral nations all those advantages we enjoyed. If America, Sweden, and Denmark, could maintain peace with France, notwithstanding the decree of the 19th of november, why could not England have done the same? Nay, it is a well understood fact, that the whole people of France were disposed to amity with England; and that, on the declaration of war against Austria and Prussia, the universal exclamation was, “peace with England, and we challenge the whole continent of Europe. Let Britain watch the combat at a distance, and arbitrate between the combatants.” If danger was really to be apprehended from the resort of foreigners to this country, there is no room to believe, that even a measure to prevent it might have been rendered inoffensive to France by proper and seasonable representations. If, as is positively asserted, the dutch themselves were indifferent respecting the Scheldt, the interference of Britain was ridiculous: if the opening of that navigation was really an evil to both countries, surely the first step ought to have been negotiation.’

It cannot be a matter of surprise, that all corrupt ministers should be decided enemies to the liberty of the press, since it is the most certain medium, by which their inconsistencies are exposed. We never had a stronger proof of this than occurs in the volume before us, where the editors, evidently without intending it, as they could not, when the volume was published, have the least intimation of the late negotiation for the loan, have inserted in *Mr. Pitt's own words*, the strongest satire on that minister's conduct. In opening the budget for 1793, Mr. Pitt observed, ‘that there would be wanting a loan of £2,900,000. He had not then made any proposals as to the terms of the loan, because he considered it as *a previous duty*, to submit this statement to the public, in order to avoid any thing which might have the appearance of deception.’ p. 78.

From the history of the proceedings in France, we select the following short character of the celebrated Marat.

p. 187.—‘Of his character, at this period, it is difficult to form a just estimate. By his own party, he is extolled as the martyr of liberty and patriotism, as the steady and disinterested friend of the people; while, by his adversaries, almost every injurious epithet has been heaped upon his memory. By the latter he is represented as selfish, corrupt, ambitious, cruel and ferocious in the extreme. That neither of these statements is correct, may be easily conceived. Whatever might be the ambition of Marat, there is ample reason to conclude, that avarice was not among his vices, since he is universally believed to have died poor, and consequently the charge of corruption appears to be unfounded. If this is the case, Marat will appear in the character of an enthusiast; and from the instances which in this

work we have had to record, it will probably be no unfair conclusion to say, that his enthusiasm approached to insanity.

‘ With respect to his talents, Marat seems to have been rather a man of activity than of genius; rather quick than profound, and possessing more penetration than judgment.

‘ In the whole of the disastrous conflicts, which have divided France since the revolution, too little regard has been paid to human life; and the softer virtues have been totally uncultivated. We have often remarked it, that to reject religion, is too commonly to throw off humanity. The gentle and amiable affections are admirably cherished and improved in the heart by pure christianity; and there is reason to think, that had the leading patriots of France been christians, their cause would have been less sullied with human blood. Marat was among the most savage and inexorable of them; and whatever his pretensions to republican virtue, it is impossible to respect the memory of a man who appears in so many instances to have been callous to the dictates of humanity.’

The historical part is concluded by the following judicious observations.

p. 206.—‘ Thus ended the second vain and visionary attempt to subjugate France. We cannot consistently with truth, or as impartial spectators of public affairs, compliment the british ministry on their wisdom or political sagacity in engaging in a cause, which the great military powers of the continent had abandoned as desperate. To those who can imagine that the war was not fought by them, we only recommend the perusal of the correspondence between the british secretary of state and the french ministry; we recommend them to inquire into the object of M. Maret’s second expedition into this country, when he was ignominiously dismissed, though it is believed that he came commissioned to *purchase* peace and friendship with the english by the cession of some of their most valuable West India settlements. We recommend to their perusal the *unanswered* proposal of Le Brun, even after hostilities had commenced, for an amicable termination of the difference. If any man, after examining these facts, and perusing the debates of parliament, shall still be convinced that it was the *wish* of the british minister to *avoid a war* with France, we shall be content to be treated as equally destitute of candour and judgment.

‘ Had Great Britain not entered into the war, but treated the french from the first with frankness, honour, and humanity, let us consider what would have been the probable consequences. The british cabinet must have acquired such an ascendancy over the french, that if they could not have succeeded in the immediate restoration of monarchy, they might at least have prevented many of the excesses into which the french have fallen. The gironde party, supported by such an influence, would not have fallen the victims of their moderation; the king and queen would both, in all probability, have been at this moment alive, and at ease in some foreign country; not indeed enjoying the pomp of royalty, but released from its cares. The West India islands
would

would have been ours, without the expence of a shilling, or the loss of a man; and that fatal decree which will at all events render the possession of them (and perhaps of our own) precarious at the best, and replete with danger—we mean the decree for the emancipation of the negroes—would never have been passed.

‘With respect to ourselves, the consequences of our neutrality would have been still more certain, and more beneficial. The advocates for the war are really the worst enemies, and the most violent accusers of ministry, by the arguments they allege in it’s support. It is said, that the french aimed at universal monarchy, and that there was a disaffected party in Great Britain.—But was it the way to avoid a war, directly to plunge into it? Was it the way to counteract the ambition of France, to weaken ourselves? Or are the laws more readily enforced, and the disaffected and seditious more easily restrained, in a time of external trouble and calamity, or in a period of peace and general prosperity?’

‘Had we preserved our neutrality, the trade of the whole world was in our hands. While France was exhausting her resources, we should have been increasing ours to an almost infinite extent. The seditious at home were subdued from the moment of the loyal associations; and if ministry, after that decisive proof of the spirit of the nation, had entertained any *real* alarms, they must have been even weaker men than we have represented them to be.

‘It will be happy for Britain, and for Europe, if they will see in time, and repent of their errors. Whatever may be the crimes of the french, it is not the part of reasonable creatures to ruin ourselves in the idle attempt to punish them. By opposition the french republic is only consolidated; while, if left to itself, it would probably be soon annihilated, from the mere influence and operation of internal causes.’

From these extracts our readers will be apprized that the style of this volume is clear and spirited; hypercriticism might perhaps descend to the invidious task of pointing out a few inaccurate expressions, but it is in general entitled to the character of correct. The events appear to be very faithfully detailed, and the arrangement is perspicuous.

ART. IV. *A full, accurate, and impartial History of the Campaign; from the beginning of January, 1794, down to the present Time.* 8vo. 126 pages. Price 3s. Longman. 1794.

THE campaign of 1794 exhibits a succession of the most important military events, that were, perhaps, ever offered to the consideration of the people of this country. A few transient and ineffectual advantages at the commencement excepted, the whole appears to be one continued series of blunder, disaster, and defeat. With allies disunited, and an enemy firm and victorious, what, indeed, was to be expected but disgrace?

The present publication is a plain narrative of events. It commences with the operations of the french in Flanders, and on the banks of the Rhine, and ends with the surrender of Maestricht and Nimeguen. Most readers will recollect when colonel Mack was considered as the saviour of all the *regular* governments of Europe: the following account of that once renowned and redoubted hero will give a specimen of the present publication:

Colonel Mack is a native of Wurzburg, and son of a tradesman of that place. He began his military career as a common hussar in an austrian regiment; but his uncommon talents for military drawing, his unwearied application to this art, and his extraordinary skill in laying down plans, soon raised him from obscurity, and introduced him to the notice of marshal Laudohn. The general employed him on different occasions, and attached him to the staff of the army, under the character of a geographic engineer. His distinguished conduct at the affair of Lissa still more ingratiated him with that great commander. Field marshal Laudohn had made all his dispositions for crossing the Danube, and attacking that place. Mr. Mack, who had formed the plan of passing the Maes, as well as that of the attack, went the night before to the marshal, to receive his last orders; when this general informed him, that he had just received intelligence of the turks having been reinforced at Lissa by a corps of 30,000 men, and that of course he had given up his projects of an attack; as, after having passed the river, in case of meeting with any disaster, he should be at a loss how to effect his retreat. Mr. Mack did not credit the report of the reinforcement, but could not prevail on the marshal to execute his intended attack. The colonel left the general, crossed the Danube in a boat, accompanied by one single hulan, stole into the place, got certain information of the supposed reinforcement not having arrived, took a turkish officer prisoner in the suburb, recrossed the Danube, and at four o'clock in the morning informed the marshal of his expedition. On this report the austrian army passed the river, and took Lissa, the whole garrison of which place, consisting of 6,000 men, were made prisoners of war.

In the present war, colonel Mack, still attached to the staff, has much contributed to the successes obtained at the beginning of the campaign, especially at the attack and capture of the camp of Famars, for which he made all the necessary dispositions. In this affair he received a wound, the cure of which obliged him to repair to Brussels. He expected to be made quarter-master-general of prince Cobourg's army, but this place having fallen to the share of prince Hohenlohe, his wound afforded him a pretext to retire to Vienna. Called there to the conferences held with respect to the plan of operations for the ensuing campaign, he caused a system to be adopted totally different from that which had been pursued in the preceding campaign. This he laid at Brussels before the commanding generals of the confederate troops, who gave it their fullest approbation.

The author of this historical account of our disastrous warfare, concludes by wishing, that the clouds, which at this period appear to darken the political hemisphere of Europe, may soon be dispelled, and that ere long we may be able to hail the approach of returning peace, with all its concomitant blessings and comforts!

o.

TRAVELS.

ART. V. *Letters during the Course of a Tour through Germany, Switzerland and Italy, in the Years 1791 and 1792. With Reflections on the Manners, Literature, and Religion of those Countries.* By Robert Gray, M. A. Vicar of Farringdon, Berks. 8vo. 468 pages. Price 6s. in boards. Rivingtons. 1794.

THE author of this work has hitherto, we believe, been only known to the public as a learned theologian. He now appears in a very different

ferent capacity; not, however, without the strictest care to preserve a perfect consistency between the characters of the divine and the traveller. From hints taken down, upon the impression of the moment, during his late tour, Mr. G. has drawn up a series of letters, containing descriptions and remarks, which, he very fairly judges, may interest public attention at a time, when intercourse with the continent for excursions of pleasure is almost cut off, and when some of the scenes which he visited are disfigured by recent devastation, or clouded by the terrors of approaching storms. In his remarks, Mr. G. is very careful not to injure his reader by furnishing him with 'scraps of infidelity,' or the 'trash of foreign politics.' 'If he adverts to the light and empty notions which bubbled up in the societies which he saw, it is only to point out their frivolous and transient nature.' The reader may, therefore, at least, be assured of not having his principles corrupted, by accompanying this discreet traveller on his tour. But, beside this negative merit, he will also find the positive merit of authentic information, useful reflection, and correct composition, with the addition of as much amusement as was to be expected from clerical gravity. The author modestly observes in his preface, P. VII:

'When truth is scrupulously adhered to, the reader may complain of dulness, but he will find no misrepresentation. If he look in vain for strange occurrences and romantic adventures, he will see circumstances as they exist: he will not be terrified by imaginary dangers, nor harrassed by fictitious difficulties. He will struggle through bad roads without even breaking the springs of his carriage, and sleep at Italian inns without being devoured by fleas. If he is not entertained by lively sallies or sprightly anecdotes, let it be remembered that these are contrived embellishments, and, perhaps, often reflect false colours.

'If the writer, in recurring to cheerful days and to scenes visited in the society of friends whom he valued, revive sensations more enlivening than those which at present he enjoys, he may, perhaps, be allowed sometimes to dilate on trivial events, and to linger in minute detail of local circumstances. He can assert, at least, that he never read the travels of others, in which he has been engaged by the charm of simplicity and truth, without partaking of a lively pleasure from those descriptions in which their affections are displayed.

'The author, however, has often dwelt on circumstances of local description, but for the sake of communicating the sentiments which he experienced, of genuine and unaffected admiration of the works of Providence, and with design of conveying reflections of a general tendency. This, indeed, has been done chiefly in Switzerland, where the features of nature are most striking and impressive, most capable of being portrayed in description, and most distinguished by particulars of important consideration.'

We shall begin our extracts from this tour, with a specimen of the author's cast of criticism on pictures. On viewing the collection at Dusseldorf, he writes thus: P. 17.

'The full moral effect of pictures is seldom produced by large collections; one's attention is distracted by variety, and too often diverted to follow up any chain of thought. A single picture, accidentally seen, may excite very interesting reflections; but who can turn from the tragic sublimity of a crucifixion, by Vandyke, to the humorous representation of a charlatan, by Gerard Dow, without perceiving a de-

rangement of ideas. If this picture of the Virgin and Child, by Carlo Dolce, were in my closet, it would animate my piety to indulge in daily contemplation of it; and the celebrated head of Christ, by the same master, at Burleigh, is, with great propriety, placed, with only one or two others, in a separate closet. But at Dusseldorf I am called from the sublime subject, to look at a Schalchens's woman, smiling on a boy who endeavours to blow out a candle.

' In admiring the magnificent picture of the dispensation of a final judgment, by Rubens, I could not but regret, that the subject is degraded by the introduction of Satan, in that stile of traditionary representation in which vulgar imaginations have embodied him, with horns and cloven feet. Sir Thomas Browne, who has adopted and refuted many errors upon a rabbinical notion, supposes the idea to have arisen from the circumstance of the devil's having appeared in the shape of a goat; and the learned Mr. Mede was of opinion, that the devil, who, since the fall, only was allowed to appear in a human shape, is compelled to bear the deformity of some uncouth member, as though he could not yet take upon him human shape entirely, for that man himself is not entirely and utterly fallen as he is.

' The imagination of Rubens, however, like that of Milton, should have rejected such childish fancies; the sublime description of the painter, like that of the poet, should have portrayed him

" As one whose form had yet not lost
 " All its original brightness, nor appeared
 " Less than archangel ruined, and th' excess
 " Of glory obscured."

He should have represented "the faded splendor wan," the fallen brightness of "Lucifer, son of the morning."

Of the author's candour, the following citation will afford a pleasing proof. P. 40.

' The lutheran spirit has always been less tolerant than that of calvinism, departing, in this respect, as well as in its general principles, less from the church of Rome than that of other protestant sects: its oppressive and persecuting temper abated, however, considerably towards the close of the last century, when the authority of its symbolical books began to diminish. The exertions of Maurice, landgrave of Hesse, to restrain the power of the lutherans, and the endeavours of William the sixth, his successor, to affect an union between them and the members of the helvetic church, the doctrines of which had been introduced by Maurice, though they did not establish an uniformity of opinion, yet gradually produced a spirit of christian forbearance, and more liberal principles of toleration. At the conference held at Cassel in 1661, when Musæus and Henrichius, professors at Rintelin, appeared on the side of the lutherans, and Curtius and Henichius as advocates for the reformed church, the candour of these great and good men produced a declaration, that their differences of opinion were not of sufficient importance to justify a departure from fraternal union and peace. The lutherans did not immediately feel the influence of these just and charitable sentiments, notwithstanding many good and able men, and particularly John Dureus, the benevolent and indefatigable scotchman, laboured incessantly to promote their operation; but the progress of literature, and gradual improvement of knowledge, at last brought

brought the lutheran churches to adopt the great maxim of the arminians, "that christians were accountable to God alone for their religious sentiments; and that no individual could be justly punished by the magistrate for his erroneous opinions, while he conducted himself like a virtuous and obedient subject, and made no attempt to disturb the peace and order of civil society:" A maxim upon which Mosheim well remarks, that "it were to be wished that this religious liberty, which the dictates of equity must approve, but of which the virtuous mind alone can make a wise and proper use, had never degenerated into that unbridled licentiousness that holds nothing sacred, but with an audacious insolence tramples under foot the solemn truths of religion, and is constantly endeavouring to throw contempt upon the respectable profession of its ministers."

"Toleration must result not from insensibility to the importance of religious opinions, or from any doubts of the certainty and evidence of truth, but from conviction that christianity prohibits violence, and that its doctrines must be propagated by reason and argument; that it disdains a pretended and compulsive assent, and seeks for the testimony of sincere and unbiassed faith."

Our traveller's laudable attention to the subjects of literature and religion frequently appears in the course of his tour. He gives the following account of some manuscript letters of Erasmus, preserved in the library at Basle. P. 66.

"At this library we were shewn also some manuscript letters of Erasmus to Boniface Amberbachius, a counsellor of Basle, whom he styles his incomparable friend. They were written between the years 1530 and 1533; and are dated from Freiburg in Brisgow, whither he retired from Basle on account of the revolution in civil and religious matters; and from whence he returned to Basle in 1535, and died there the following year. These letters are not published in the Leyden edition of his works. They contain some interesting accounts with respect to contemporary characters and events. He describes England as in confusion, not only on account of the deposition of cardinal Wolsey, but because of the dissension between the king and queen Catherine, stating, that cardinal Campeggio had left England with no other answer, relative to the projected divorce, than this: "I think that the thing is of great importance, and that we should deliberate rather farther," though he was called on purpose that he might settle the affairs; and "least," says Erasmus, "he should be said to have done nothing, he took away a large sum of money from Calais, but the booty was intercepted by the king's contrivance, I do not doubt."

"In another letter he observes upon the same subject, "that it is hard that a queen, who had lived so many years with a king, had so often miscarried, and at last presented him with so elegant a daughter, should be repudiated: and, notwithstanding, as he believed, from the opinion of physicians, there was no hope of offspring from the other." "That he married," continues Erasmus, "the relict of his brother is not repugnant to the divine law; and, beside, the diplomã of the pope has interposed: but the king has declared before the people that he never was connected with her. It is true, that when he was under the direction of tutors he vehemently struggled against receiving her as his wife: but when his tutors alarmed him with various fears, even lest he should be shaken from the throne, and after his deposition be slain,

slain, as is customary there, he married her, but in such a manner as sufficiently to shew, that he did it unwillingly. If, indeed, he had abstained from intercourse with her, and laying aside fears had early declared his mind, it would have been something of the same kind as did Lewis the XIIth, king of France. Some advise that the daughter should marry one of the nobles, and that the offspring of that marriage should succeed to the throne; but beside that, it is uncertain whether this would prevent disturbance, the king's declaration before the people, that he had never had connection with her, *animo conjugis*, is an obstacle, for this declaration renders her a bastard. Nothing remains, even if it is to be regarded as a true marriage, but to consider whether it may be dispensed with for the sake of the public tranquillity."

* Among trifling particulars relative to himself, he requests his friend to send him a pen, if he should be in possession of one or two; adding that he had two which his friend had before given him, but they were too slender or soft (*graciles*): a singular request from a man, of whose printed works we have ten or eleven folio volumes. Pens must have been then scarce we may suppose.

* In another letter he states himself disposed to receive a person, whom he calls Daniel, to board, but not in his house to sleep, as he had no spare chamber. He demands three florins for each month; but wishes, with an art unworthy of Erasmus, that the person would say, that he pays three and an half, because another person, a pole, paid as much; or, at least, that he should not mention the sum, but say that he would pay what Erasmus should ask: such stipulations was Erasmus led, by his circumstances, to submit to. He complains, soon after, of wanting many things necessary to relieve his infirmities, and particularly some generous wine: that his most intimate friends had become his most violent enemies; and that some persons, and particularly some monks, determined to make him a lutheran, whether with or against his will; and that therefore, on both sides, he was torn by songs, and stoned by petulant publications.

* He appears, by his will, to have died possessed of but little: he had sold his library, in part of payment for which, 200 florins were due to his executors. He leaves some few legacies, of rings and gems, to different friends; and the remainder of his property to Amberbachius, and to be distributed in churches to old and infirm persons, marriageable girls, and boys of good promise, and on such others as his friends and executors might think deserving. The original will of this great man, together with his ring, his seal, his sword, and knife and pencil, is preserved here, as also his pictures, which articles the magistrates of Basle, with a generous reverence for his memory, purchased for 9000 crowns, and gave or sold them to the university.

As a pleasing proof that our divine has no dislike to the maxim, *dulce est desipere in loco*, we make the following short extract: p. 83.

* An evening or two since, we were present at a fisher-woman's wedding, at which the bridegroom's friends were dancing the walse with much apparent glee and good-humour; the sumptuary laws, which prohibit dancing, being suspended occasionally by order of the magistrates, who dispense with them on the payment of a small fine. The people were pleased to see that we partook of their merriment, to which contributed

" Ritus,

“ *Risus, blanditiæ, procacitates,
Lusus, nequitia, facetiaque,
Joci, deliciæque et illecebræ,
Et suspiria, et oscula, et fufurri;
Et quicquid male sana corda amantum
Blandis ebria fascinat venenis. **”

‘ Laughter, ogles, roguishness;
Sports, and mirth, and wantonness;
Jokes, delights, and wily snares;
Sighs, and kisses, whispers, airs;
Whate’er could love’s bewilder’d fancy fire,
Drunk with delicious poison of desire.

There was a profuse supper, at which a collection was made, as is usual at Swiss weddings, for the dowry of the bride.’

The following account of a ride in Switzerland will exemplify the author’s talent for description: p. 118.

‘ We rode, next morning, three or four miles farther, between wild mountains which closely approach each other, from which descended some very beautiful cataracts; we admired one especially towards the end of the valley, which fell very elegantly shooting its white foam like an inverted skyrocket; when, seen from the side, it appeared frequently to strike against and bound from the rocky furrow which it had made. The mountains from which the torrents pour, have often large lakes at their summits, which furnish admirable fish.

‘ The chamois’s are pursued by the huntsmen, from rock to rock, particularly on the Freyberg mountains, near the foot of which we slept. They go in flocks, posting one as a centinel, who hisses when he hears “the approach of hostile foot.” The people, who have sometimes seen their picturesque forms, suspended as it were from the side of the mountains, describe them as hanging by the horns from the rock. The cottages, which are of a dark walnut colour, have projecting roofs, which hang over to protect them from the snow: their appearance accords well with the scenery of the country; and when seen at a distant height on the mountains, has a very peculiar effect. Stones are placed on the roofs, to save them from being carried away by the storms of the winter. Winter, amidst these mountains, must be awful: their lofty summits exclude the sun, except for a few hours in the longest days of summer. We left our horses at the end of the dark shadowy valley, and mounted on foot, through a forest, about a mile, by a very steep ascent, to Pantenbruck, which is a narrow bridge that overhangs a fearful chasm, at the bottom of which the Linth rushes impetuously. The source of this river is about three or four leagues farther in the mountains, that form the rude barrier, and boundaries of this canton, separating it from Uri and the Grey League, a division of the Grisons. The valleys of Switzerland often run parallel, and, by crossing the mountains, a short passage may be obtained from one to the other. As we had seen Pfeiffer, the chasm and rush of water here did not astonish us so much as it may have done other travellers; but the surrounding scenery struck us by its grand and rude character.

‘ * Buchanan’s *Hendecasyll. in Nearam.*’

• After dining, at Linthal, on boiled goats flesh, nearly as good as mutton to hungry appetites, we returned to Glarus this evening, and have been much amused with the conversation of an old soldier who lives at our inn, and spends the money which he saved in fighting against the English in the last German war. He speaks highly, however, of our nation: he sits drinking, uninterruptedly, for one and sometimes two days together, without eating. The landlord assured me that he has drunk twenty-nine bottles of a thin white wine this day, and he does not appear to be intoxicated.

A few particulars we shall quote concerning Berne: P. 169.

• Berne appeared to me, what it is usually represented, a very handsome town. The streets are spacious: the piazzas, with their low-arched fronts, give it a peculiar character: the store-houses would appear to more advantage if the arcades were more lofty: the walk, likewise, would in that case be equally sheltered from sun or rain, and there would be a much freer circulation of air: the town is kept neat, but it is by felons, chained with a collar and hook over their heads: the terrasses, particularly that behind the cathedral which overlooks the Aar, afford very agreeable walks, where the Berne ladies, who are very pretty, exhibit their charms better displayed by dress than those of any Swiss women which we have yet seen. The refinement of a rich aristocracy has introduced more of the french manners here than prevails in the other parts of Switzerland, which we have seen. The military men, who have enriched themselves in other countries, return with an importation of foreign customs, and extend a taste for luxury, with rapidity, among a people who retain a reverence for the nobility, which their ancestors possessed; where education has instilled a spirit of elegance, where little literature is cultivated, and an inconsiderable trade is carried on in a province so little fertile, so inland and badly situated for communication with other countries by water. As the men, however, are generally engaged in the offices of government, or in foreign service, there is not much of that pernicious dissipation which results from idleness. Gaming is effectually suppressed, for every member of the council takes an oath to inform against any whom he shall see engaged in high play. The "*lenes sub noctem susurri*" are heard in the public walks, but they are, in general, the whispers of honourable love, or the solicitations of allowed indulgence, seldom the insidious suggestions of seduction. It is vain, indeed, to attempt seduction, for the seducer is compelled to marry the woman whom he has vitiated—to take, as his companion through life, the woman whom he has degraded. Public brothels, under certain regulations, are allowed; and the traveller needs some of the discretion which Homer and Ascham recommended, lest "he fall into the lap of some wanton dallying damsel Calypso."

• We have met with many English here, of all ranks and characters. All are enraptured with Switzerland, where, in delightful scenes, they find enough of their countrymen to preclude the necessity of associating with foreigners, and where the perpetual allurements of new schemes gratifies their spirit of rambling and adventure. Among those who reside here, we were diverted by the extravagant conversation of a man, who fancies that he should be in danger of assassination from some patriotic gentleman in England, if he were

to return there, because, in a very zealous activity for Wilkes, he had displayed some qualities and designs similar to those of Cromwell, though, as far as we could judge of his abilities, our constitution would be in no great danger from his exertions; and he, probably, will be buried as guiltless of his country's blood as the village Cromwell, in Gray's *Elegy*. How various are the shades of insanity!

Of Italian manners we have heard much. A short extract on this subject may suffice. We select it from the author's account of Florence, where, after describing the so often described works of art, with which this city abounds, concerning the manners of the inhabitants he writes as follows. P. 322.

'The present generation of Florentines is not distinguished by the number of its philosophers, poets, or artists. The people have the reputation of being friendly and benevolent; and, perhaps, they are less corrupt than in other parts of Italy. Dante thought it to be equal to any city in the world. He looked on it with affection as the place of his nativity. It is certainly, however, a delightful city, and strangers who settle in Italy, will, perhaps, do well to prefer it to any place. Its situation in the vale of Arno, and on the banks of the river, is extremely beautiful. The surrounding hills are charming. It is impossible to live at Rome or Naples during the summer months, while the air of Florence is refreshed by temperate breezes from the mountains and the sea even in the hottest season. In the winter it is somewhat cold, being exposed to the tramontane winds, particularly since the Appenines have been stripped of their firs. Provisions and fruit are abundant and cheap, and the contiguity of the sea affords opportunity of receiving from or sending to England whatever may be necessary, as also a facility of repairing to the coast for health or pleasure. Its being the residence of an ambassador facilitates introduction to society; and the casino is opened, without difficulty, to strangers, who may associate with the nobility of both sexes that assemble here for cards and conversation, and occasionally for dinner parties.

'The style of visiting is not costly: very few entertainments are given at private houses, except those at which the whole expence may be lemonade and ice, and sometimes tea. The chief intercourse is in morning visits, or at public places. The dinner is selfish and negligent all over Italy. At Florence the women appear every evening at the opera or the theatre, where they have annual boxes: two of them are seldom seen together. A lady, attended by a cavaliere servente, or sometimes by two, of this species of animal, (the second being a kind of inferior deputy cecisbeo) is visited by other gentlemen, and sometimes by some of the chief performers in her box. He who aspires to the honour of being enlisted in the service of a lady, may undergo the pleasing duty of attending her every morning at her conversazione, and of escorting her, in a carriage, or on horseback, in the woods and walks that border on the Arno. Attended by these guardians of their virtue, the women visit every place or person to whom whim may lead them, and call on single men at lodgings or hotels without scruple. I have seen some of the handsomest visiting favoured Englishmen at Vanini's.—The subject is stale, but it may be worth while to remark, that these cavaliere serventes, of whom so much has been said, originate, in the first instance, from that overstrained ridicule which hath been
thrown

thrown on jealousy, and were especially countenanced at Florence during the corruption of manners, which was produced by the plague there in the 14th century, of which, by the bye, Boccaccio describes the moral and physical effects with almost as much animation as Thucydides did those of the plague at Athens. They were, probably, at first dependent relations, and the tie of connection is now as frequently interest as love. Be the object what it may, the custom which tolerates the public display of real or apparent infidelity is to be lamented as among the strongest features of depravity. Every woman almost in Italy is openly neglected by the man who has solemnly plighted his vows to her, and attended by those who are privileged to possess the opportunities of seduction.

It is little consolation to consider, that if no women can boast of an un sullied reputation at Florence, few are degraded by public censures, to open profligacy,—that the exterior of decency is preserved, and that though the vital chastity of women is destroyed, the veil of reserve is assumed in public. It is of little benefit to society that youth is not pillaged by artful courtezans, if the whole order of domestic life is subverted, progeny confused, and conjugal affection disregarded.

The florentine nobles live in magnificent houses, but they still sell wine by the bottle: some of them have a better education than the nobility of Italy in general receive; and in their mansions we see the indications of literature and taste. At the Ranuncini palace we were shewn a very fine and spirited drawing, on a sacred subject, by Mengs, the Raphael of modern times, which was executed by that painter under the conviction of approaching death, when his expiring genius roused itself to execute a last monument to his fame. It was bespoken for the king of Spain, but the Ranuncini family withhold it as the repayment of a debt which it liberally suffered Mengs to incur. At the Riccardi palace also we had a fine library to admire, rich in manuscripts, and books printed in the 15th century, as well as a saloon with a cieling painted by Luca Gordano; and in other palaces many and beautiful pictures. Our ambassador is not at Florence at present; he is at Pisa with the court; we were happy, however, to see our prince Augustus, who spent two days at Florence. He travels in the style of private englishmen. He dined at the pope's nuncio's, attended only by two servants. We have a good society among a few englishmen and some few florentines, from whom we receive much attention and kindness. We have Anfani at the opera, and were, a few evenings since, at his benefit; when, to heighten our entertainment, some pigeons were let fly about the house, and tinsel was poured down in a golden shower: Pioggi d'Oro with complimentary verses.

We have here also a species of amusement similar but inferior to that of our Sadler's wells. A man descended a few evenings since, at one of the theatres, by a rope, on which he rested by a board fixed to his breast, from the cieling to the stage, with great applause.

We have spent one evening at the celebrated Corilla's, where Nardini and others were present. She is now grown very old, and has lost, in some degree, those powers which obtained her a public crown of honour at Rome. As she is in great affliction for the loss of a friend, her mind, she told me, is naturally bent on sorrowful themes. At our desire she recited two sonnets with great spirit; one on the death

death of Mengs the painter, the other to the memory of the empress Maria Theresa.

‘The italians have not lost the art of uttering unpremeditated verses. We were waited on by one immediately on our arrival at Milan, who addressed us with much fluency on our arrival.’

Mr. G. who naturally viewed Rome under a religious aspect, makes the following remarks on the unnatural union which it exhibits of paganism and christianity. P. 353.

‘By what variety of features may Rome be characterized! We are confused with the unconnected diversity of objects which we have seen in a few days, under the direction of the abbé André, a cicerone, who attends us upon reasonable terms, and is an œconomist in disbursements; who is an absolute walking map, and sufficiently intelligent in the history of the antiquities to which he conducts us. We have already visited many of the fallen monuments of the heathen empire—the shattered columns of temples in which idolatry triumphed—the broken remains of aqueducts which conveyed whole rivers to Rome—the crumbling walls of theatres, where gladiators were fed to bleed freely, and taught to die gracefully for the amusement of unfeeling spectators, females as well as males—the sunk arches, through which captive sovereigns were led in chains and insulted dignity.

‘Intermixed with these, we have seen the proud dominion of papal Rome—the palaces of its ambitious pontiffs—the museums, in which the works of ancient genius are collected, together with the rival productions of modern times—the churches, in which the ornaments of heathen buildings are introduced with splendid, though often incongruous application.

‘It is vain to look for any features of pagan or christian Rome separately: they are strangely blended and incorporated together. It is sometimes difficult to ascertain the works of ancient and modern times, and almost impossible to discriminate between the characters of ancient and modern superstition. Houses of recent date exhibit the detached and sculptured fragments of roman buildings. Christian churches are erected on the foundations, and constructed with the materials of heathen temples. The statues of the apostles are supported by the columns of the emperors; and the remains of the puteoli, designed for the reception of the vilest slaves, are lost in the labyrinth of the catacombs, now honoured as the sepulchre of the primitive martyrs. Could Rome, in its proud day, have foreseen that the professors of the despised religion of Jesus should, in future ages, thus have dominion over the ruins of its pagan magnificence, how would its haughty crest have been lowered?

‘It is really interesting to consider, how papal Rome has risen from the ashes, and invested itself with the pomp of the gentile city! The church of St. Theodore stands on the ruins of a temple erected in honour of the infant founders of Rome, on the spot where they were fabulously reported to have been nursed. The church of St. Cosmo and St. Damian unfolds the gates of a temple, dedicated to the same reputed founders of the city. That of Santa Maria, sopra Minerva, bespeaks its own origin: and without going out of Rome to find the walls of the temple of Bacchus in the church of St. Urbino, we need only observe, that the pantheon, dedicated by Agrippa to Jove and other deities, was consecrated by pope Boniface the fourth,

to the virgin and holy martyrs, and by Gregory the fourth to all the saints. The corinthian brass, despoiled from the portico of this temple, was converted into the canopy, supported by its wreathed columns, at the papal altar of St. Peter's; and the church of St. Paul is decorated with marble pillars, drawn from the mausoleum of Hadrian.

* The supporters of the romish faith were pleased with the idea of converting the sanctuaries of falsehood and impiety to the purposes of reputed holiness; and, upon similar principles, they erected the carthusian convent over the baths of Dioclesian,—the church of St. Andrea della Valle, on the place where stood the theatre of Pompey,—that of St. Marcello, on the site of the temple of Isis, suppressed even by Tiberius for its infamy,—and that of St. Agnes over some public stews, from the stain of which the saint was miraculously preserved, as the elegant sculpture of Algardi testifies.

* It would have been well for the integrity and reputation of the successors of St. Peter, if they had borrowed only the external materials of the heathen buildings, instead of adopting at the same time the pagan rites, and incorporating prophane ceremonies with the purity of the christian worship. But unhappily the temples, dedicated to christian saints, became often as much the scenes of idolatry as those which had been devoted to fictitious deities. The statues of heroes were converted into those of martyrs, still to receive adoration, and to preside as consecrated altars. Those who entered the church, like those who entered the temple, sprinkled themselves with the lustral water, enhaled the perfumed incense, beheld the lighted taper, and hung up the votive tablet.

* The continuance of heathen practices has sometimes been noticeable in other instances. The vestal virgins revived again in the persons of nuns—processions of the host but mimicked an ancient pattern—canoniz'd saints succeeded to tutelary gods, and licentious ceremonies, in honour of indecent emblems, are still remembered*. The circumstances and appendages of the heathen worship were sometimes adopted, and probably in consequence of the heathen reproaches, against the christians, for wanting those things which mankind had been accustomed to reverence as most solemn and acceptable to the divinity. They should seem, at least by their exact conformity, to result from imitation on the part of the romanists, and not, as the learned but fanciful Warburton imagined, from the general influence of superstition, producing the same effects under both systems.

* Customs long established in religion must have retained some power over those who determined to relinquish their errors; and however primitive christianity might reprobate existing superstitions, some things were retained as harmless in accommodation to prejudice, and some were insensibly received by that spirit of imitation through which manners gradually coalesce, wherever long intercourse prevails, as it is easy, in civil matters, also to trace some lines of conformity between the character of ancient and modern Rome.

* That the consequence of this adaptation in religious matters has

* * Witness the processions that existed, within a century, in Sicily; the finger of St. Cosmo, and the concha veneris worn by pilgrims.

been

been prejudicial to the reputation of papacy, and that the doctrine of the romish church is, in consequence, in a great degree anti-christian, has been shown by many writers. The spirit of it's correspondent institutions was often, perhaps, good, but that spirit is now evaporated, and it's vital intentions decayed, while the church is loaded with an accumulation of barren and destructive ceremonies.'

Other entertaining extracts might be made from this volume, but we must take our leave of it by remarking, that we think the author entitled to the thanks of the public for the pains which he has taken, as he expresses himself, 'to direct curiosity towards interesting objects, and to enliven the vacant hours of life by inoffensive,' and (we add) instructive 'communications.'

ART. VI. *History of the Mission of the United Brethren among the Indians in North America. In three Parts.* By George Henry Loskiel. Translated from the German by Christian Ignatius La Trobe. 8vo. 650 pages. Price 8s. in boards. Stockdale. 1794.

In the year 1732, or very soon after the institution of the society of *United Brethren*, or moravians, under their founder count Zinzendorf, missionaries were sent by this society to the danish island of St. Thomas, for the purpose of making converts to the christian faith. Others went, the year following, to Greenland, and their success was so considerable as to furnish materials for a distinct history. Another set of missionaries from the same society went, in 1734, among the indians in North America; and from that time to the present the united brethren have exerted themselves with great zeal and perseverance in this hazardous undertaking. The particulars of the proceedings of these missionaries, are here minutely detailed.

The work was originally written in the german language, chiefly from materials furnished by some of the principal missionaries, and bears every mark of authenticity. Those parts of the publication, which relate the history of the mission, are written too much in the peculiar style of the sect, to be highly interesting to the generality of readers; we shall therefore take no further notice of the history, than to quote the concluding paragraph, in which the author gives a summary view of the success, with which this pious design has been attended.

Part III. P. 226.—' From a register of the congregation, dated in 1772, we learn, that from the beginning of the mission to that year, 720 indians had been added to the church of Christ by holy baptism, most of whom departed this life rejoicing in God their Savior. I would willingly add the number of those converted to the Lord since that period, but as the church-books and other writings of the missionaries were burnt, when they were taken prisoners on the Muskingum in 1781, I cannot speak with certainty. Supposing even, that from 1772 to 1787 the number of new converts was the same, yet, considering the long standing of the mission, and the great pains and sufferings of the missionaries, the flock collected was very small. The reason of this may be found partly in the peculiar character of the indian nations, but chiefly in this, that the missionaries did not so much endeavor to gather a large number of baptized heathens, as to lead souls to Christ, who should truly believe on and live unto him. This small flock is however large enough

to be a light of the Lord, shining unto many heathen nations, for the eternal salvation of their immortal souls.'

As Crantz's history of the mission to Greenland contains many curious articles of general information, respecting that country and its inhabitants, so Mr. Loskiel has prefixed to the present history many particulars concerning the indians in North America, which will render his work of great value to the public at large. The first part of the history, which is entirely introductory, contains an inquiry concerning the origin of the indian nations; a summary geographical view of the country; an account of the general character of the people, their language, their acquaintance with the arts, their religious ceremonies and superstitions, their dress, habitations and manner of living, their food and agriculture, their methods of hunting and fishing, their trade, their mode of travelling, dancing and other amusements, their diseases and remedies, their funerals and mourning. To these are added, some curious particulars in natural history, a brief narrative of the indian nations since the arrival of the europeans, a description of the political institution of the delawares and iroquois, and an account of their manner of entering upon and conducting war, and making peace. From the various articles of information, contained in this part of the work, we shall present our readers with a few extracts.

Of the moral character of the indians, Mr. L. writes thus.

Part I. P. 13.—' Though the indians are uncultivated, yet perhaps no heathen nation, in its moral conduct, exhibits a greater show of goodness and virtue. This pre-eminence will appear upon the slightest comparison between them and other heathen, and the following short remarks made by our missionaries, after many years experience and an intimate acquaintance with them, will confirm it.

' In common life and conversation the indians observe great decency. They usually treat one another and strangers with kindness and civility, and without empty compliments. Their whole behavior appears solid and prudent. In matters of consequence they seem to speak and act with the most cool and serious deliberation, avoiding all appearance of precipitancy. But upon closer examination, their caution appears to rise chiefly from suspicion, and their coolness is affected. They are perfect masters of the art of dissimulation. If an indian has lost his whole property by fire or any other calamity, he speaks of it as he would of the most trivial occurrence: yet his pride cannot always conceal his sorrow.

' In the converse of both sexes, the greatest decency and propriety is observed. At least nothing lascivious or indecent is openly allowed, so that in this respect it cannot be denied, but that they excel most nations. But in secret, they are nevertheless guilty of fornication, and even of unnatural crimes.

' They are sociable and friendly, and a mutual intercourse subsists between the families. Quarrels, sarcastical and offensive behaviour, are carefully avoided. They never put any one publicly to the blush, nor reproach even a noted murderer. Their common conversation turns upon hunting, fishing, and affairs of state. No one interrupts his neighbor in speaking, and they listen very attentively

to news, whether true or false. This is one reason, why they are so fond of receiving strangers, but no inquiry is made about news, till they have smoked one pipe of tobacco. They never curse and swear in their conversation, nor have they any such expressions for it in their language, as are common in other nations.

By their behavior it appears as if the greatest confidence subsisted among them. They frequently leave their implements and game in the open air, for many days; not altogether because they place much dependance upon the honesty and faithfulness of their neighbors, for stealing is not an uncommon practice among them, but because they highly resent the least idea of suspicion. They therefore pretend to guard the game merely from the attack of wild beasts.

Difference of rank, with all its consequences, is not to be found among the indians. They are all equally noble and free, The only difference consists in wealth, age, dexterity, courage, and office. Whoever furnishes much wampom for the chiefs, is considered as a person of quality and riches. Age is every-where much respected, for, according to their ideas, long life and wisdom are always connected together. Young indians endeavor by presents to gain instruction from the aged, and to learn from them how to attain to old age. However, the indian youth is much degenerated in this respect. A clever hunter, a valiant warrior, and an intelligent chief, are also much honored; and no indian, with all his notions of liberty, ever refuses to follow and obey his captain, or his chief.

Presents are very acceptable to an indian, but he is not willing to acknowledge himself under any obligations to the donor, and even takes it amiss, if they are discontinued. Some old men and women pretend to the art of procuring presents of cloaths and provisions, by a certain charm, or magic spell, called *beson*. At least they find the superstition of believing in the efficacy of the *besons* a profitable one.

The hospitality of the indians is well known. It extends even to strangers, who take refuge amongst them. They count it a most sacred duty, from which no one is exempted. Whoever refuses relief to any one, commits a grievous offence, and not only makes himself detested and abhorred by all, but liable to revenge from the offended person.

In their conduct towards their enemies they are cruel and inexorable, and when enraged, bent upon nothing but murder and bloodshed. They are however remarkable for concealing their passions, and waiting for a convenient opportunity of gratifying them. But then their fury knows no bounds. If they cannot satisfy their resentment, they even call upon their friends and posterity to do it. The longest space of time cannot cool their wrath, nor the most distant place of refuge afford security to their enemy.

Fornication, adultery, stealth, lying, and cheating, they consider as heinous and scandalous offences, and punish them in various ways.

An adulterer must expect, that the party offended will requite him, either in the same manner, or put him to death. An adulteress is in general merely put away; but sometimes destroyed.

A thief must restore whatever he has stolen; but if he is too poor, or cannot be brought to justice, his relations must pay for him. In case of violent robberies, the sorcerers are consulted, and

these pretend to send the offender out of the world by an inexplicable process.

Since the indians have taken so much to drinking rum, murders are more frequent. An indian feast is seldom concluded without bloodshed. Though they lay all the blame to the rum, yet murder committed in drunkenness is severely punished. For the murder of a man one hundred yards of wampom, and for that of a woman two hundred yards must be paid by the murderer. If he is too poor, which is commonly the case, and his friends can or will not assist him, he must fly from the resentment of the relations. But if any one has murdered his own relation, he escapes without much difficulty; for the family, who alone have a right to take revenge, do not choose by too severe a punishment, inflicted on the murderer, to deprive their race of two members at once, and thus to weaken their influence. They rather endeavor to bring about a reconciliation, and even often justify the deed.

The indian women are more given to stealing, lying, quarrelling, backbiting, and slandering, than the men.

We have already observed, that the indians are very capable of learning every kind of work. Some, who have long resided among the white people, have learnt to work in iron, and make hatchets, axes, and other tools, without any regular instruction. Yet few will submit to hard labor, neither their education nor their wants inclining them to industry and application. The indians in general, but especially the men, love ease; and even hunting, though their chief employ, is attended to, with perseverance, but for a few months of the year; the rest are chiefly spent in idleness. The women are more employed, for the whole burthen of house-keeping lies upon them, and nothing but hunger and want can rouse the men from their drowsiness, and give them activity.

The honor and welfare of the nation is considered by the indians, as a most important concern. For though they are joined together neither by force nor compact, yet they consider themselves as one nation, of which they have an exalted idea, and profess great attachment to their particular tribe. Independence appears to them to be the grand prerogative of indians, considered either collectively or as individuals. They frankly own the superiority of the europeans in several arts, but despise them, as submitting to laborious employments. The advantages they possess in hunting, fishing, and even in their moral conduct, appear to them superior to any european refinements. This public spirit of the indians produces the most noble exertions in favour of their own people. They dread no danger; suffer any hardships, and meet torments and death itself with composure, in the defence of their country. Even in their last moments they preserve the greatest appearance of insensibility, in honor of their nation, boast of their intrepidity, and with savage pride defy the greatest sufferings and tortures which their enemies can inflict upon them.

With respect to religion, Mr. L. says, the prevailing opinion of all these nations is, that there is one God, or as they call him, one great and good spirit; beside whom, they believe in good and evil spirits, considering them as subordinate deities.

r. 39.—‘ Sacrifices made with a view to pacify God and the subordinate deities are also among the religious ceremonies of the indians. These sacrifices are of very antient date, and considered in so sacred a light, that unless they are performed in proper time and in a manner acceptable to the Deity, they suppose illness, misfortunes, and death itself, would certainly befall them and their families. But they have neither priests regularly appointed, nor temples. At general and solemn sacrifices, the oldest men perform the offices of priests, but in private parties, each man bringing a sacrifice is priest himself. Instead of a temple, a large dwelling house is fitted up for the purpose.

‘ Our missionaries have not found rank polytheism, or gross idolatry, to exist among the indians. They have, however, something which may be called an idol. This is the *manitto*, representing in wood the head of a man in miniature, which they always carry about them, either on a string round their neck or in a bag. They hang it also about their children, to preserve them from illness and ensure to them success. When they perform a solemn sacrifice, a *manitto*, or a head as large as life, is put upon a pole in the middle of the house.

‘ But they understand by the word *manitto*, every being, to which an offering is made, especially all good spirits. They also look upon the elements, almost all animals, and even some plants, as spirits, one exceeding the other in dignity and power.

‘ They sacrifice to an hare, because, according to report, the first ancestor of the indian tribes had that name. To indian corn they sacrifice bears flesh, but to deer and bears, indian corn; to the fishes, small pieces of bread in the shape of fishes: but they positively deny, that they pay any adoration to these subordinate good spirits, and affirm, that they only worship the true God, through them: for God, say they, does not require men to pay offerings or adoration immediately to him. He has therefore made known his will in dreams, notifying to them, what beings they have to consider as *manittos*, and what offerings to make to them.

‘ The *manittos* are also considered as tutelar spirits. Every indian has one or more, which he conceives to be peculiarly given to assist him and make him prosper. One has in a dream received the sun as his tutelar spirit; another the moon; a third, an owl; a fourth, a buffaloe; and so forth. An indian is dispirited, and considers himself as forsaken by God, till he has received a tutelar spirit in a dream; but those who have been thus favored, are full of courage, and proud of their powerful ally.

‘ Among the feasts and sacrifices of the indians, five are the most remarkable, and each has its peculiar ceremonies. I will describe them as held among the delawares.

‘ The first sacrificial feast is held by a whole family or their friends once in two years, commonly in autumn, seldom in winter. Beside the members of the family, they sometimes invite their neighbors from the adjacent towns, and, as their connexions are large, each indian has an opportunity of attending more than one family feast in a year. The head of the family must provide every thing. He calculates the requisite number of deer and bears, and sends th

young people into the woods to procure them. When they have completed their numbers, they carry the booty home, in solemn procession, depositing it in the house of sacrifice. The women are meanwhile engaged in preparing fire-wood for roasting or boiling, and long dry reed grass for seats. As soon as the guests are all assembled and seated, the boiled meat is served up in large kettles, with bread made of indian corn, and distributed by the servants. The rule is, that whatever is thus brought as a sacrifice, must be eaten altogether and nothing left. A small quantity of melted fat only, is poured by the oldest men into the fire, and in this the main part of the offering consists. The bones are burnt, lest the dogs should get any of them. After dinner the men and women dance with much decency. One singer only performs during the dance, walking up and down, rattling a small tortoise-shell filled with pebbles. The burthen of his song consists of dreams, and a recital of all the names of the *manittes*, and those things which are most useful to the indians. When the first singer is weary, he sits down, and is relieved by another. Thus this feasting is sometimes continued for three or four nights together, beginning in the afternoon and lasting till the next morning.

‘ The second feast differs from the former only in this, that the men dance almost naked, their bodies being daubed all over with white clay.

‘ At the third feast, ten or more tanned deer-skins are given to as many old men or women; who wrap themselves in them, and stand before the house, with their faces turned to the east, praying God with a loud voice to reward their benefactors.

‘ The fourth sacrifice is made to a certain voracious spirit, who, according to their opinion, is never satisfied. The guests are therefore obliged to eat all the bears flesh, and drink the melted fat, without leaving any thing, which is frequently followed by indigestions and vomiting.

‘ The fifth festival is celebrated in honor of fire, which they consider as the first parent of all indian nations. Twelve *manittes* attend him as subordinate deities, being partly animals and partly vegetables. The chief ceremony in celebrating this festival is, that a large oven is built in the midst of the house of sacrifice, consisting of twelve poles each of a different species of wood. These they run into the ground, tie them together at the top, and cover them entirely with blankets, joined close together, so that the whole appears like a baker’s oven high enough nearly to admit a man standing upright. After dinner the oven is heated with twelve large stones made red hot. Then twelve men creep into it, and remain there as long as they can bear the heat. Meanwhile an old man throws twelve pipes full of tobacco upon the hot stones, which occasions a smoke almost powerful enough to suffocate the persons thus confined, so that, upon their being taken out, they generally fall down in a swoon. During this feast a whole deer-skin, with the head and antlers remaining, is raised upon a pole, to which they seem to sing and pray. But they deny that they pay any adoration to the buck, declaring that God alone is worshipped through this medium.’

We

We shall add the following curious particulars, concerning the indian methods of curing diseases.

P. 108.—‘ Their general remedy for all disorders, small or great, is a sweat. For this purpose they have in every town an oven, situated at some distance from the dwellings, built either of stakes and boards covered with fods, or dug in the side of a hill, and heated with some red-hot stones. Into this the patient creeps naked, and the heat soon throws him into such a profuse sweat, that it falls from him in large drops. As soon as he finds himself too hot, he creeps out, and immediately plunges himself into the river, where he continues about half a minute, and retires again into the oven. Having performed this operation three times successively, he smokes his pipe with composure, and in many cases the cure is complete.

‘ The women have either an oven for their own use, or do not attempt this mode of cure.

‘ In some places ovens are constructed large enough to receive several persons. Some chuse to pour water now and then upon the heated stones, to increase the steam, and promote a more profuse sweat. Many indians in health, make a practice of going into the oven about twice a week to renew their strength and spirits. Some pretend by this operation to prepare themselves for a business which requires mature deliberation and artifice.

‘ If the sweat does not answer in removing the disorder, other means are applied. Most indians believe, that no medicine has any efficacy, unless administered by a professed physician, which many persons of both sexes pretend to be. They have learnt their art either by instructions received from others, or by experiments made with different herbs and plants. Old men, who can hunt no more, commence physicians, in order to procure a comfortable livelihood. One is acquainted with the virtue of herbs, another with that of barks; but they seldom know how, and when, to suit the medicine to their patient's case, and thus many fall victims to their ignorance. They generally make a secret of their knowledge, which commonly perishes with them. Some however leave it as an inheritance to their children or friends, by instructing them before their death.

‘ An indian physician never applies his medicines without accompanying them with mysterious ceremonies, to make their effect appear supernatural. He thinks this the more necessary, because his patient believes his illness to proceed from an invisible agent. He therefore prepares his roots and herbs with the most singular ceremonies, and in mixing them up, invokes the aid of the Great Spirit, with whom he pretends to live in great intimacy. He also accompanies his directions and advice with various gesticulations and enigmatical expressions. He pretends to drive the bad spirit, who has brought on the disorder, into the desert, and there to bind him fast. For this reason he demands the strictest obedience to his prescriptions, and frequently assures his patient with great emphasis, that whoever despises him and his medicines, must infallibly perish.’

The translator appears to have executed his task very faithfully. A map of North America, between the 35th and 45th degrees of latitude is prefixed, and a full index annexed to the work. M. D.

ART. VII. *Transactions of the Society instituted at London for the Encouragement of Arts, Manufactures, and Commerce; with the Premiums offered in the Year 1794.* Vol. XII. 8vo. 418 pages. 3 plates. Price 5s. in boards. Dodsley. 1794.

IN announcing the publication of this volume, we are happy to observe, that the exertions of this society to promote the objects of it's institution continue unremitted. The public have long had opportunities to judge of it's utility, and their opinions have been so favorable that the number of subscribers increase, and it's finances, in consequence, are so much augmented, as to enable the committee to offer a greater number of premiums to those, who shall make any discovery or improvement that tends to the benefit of the country: and in the preface to this volume they invite the ingenious to submit to the inspection and encouragement of the society any works that have a tendency to promote the arts, the manufactures, and commerce of these kingdoms, which will be sure to meet some honorary or pecuniary reward.

In our review of the preceding volume, we adverted to the benefits the public had derived from this society, which did not appear to us likely to be superseded by a novel institution. The present volume corroborates that opinion, as the candidates in the agricultural class are more numerous than they have been for some years past. The articles under this head relate chiefly to the planting of trees, and the draining of land; the one tending to secure a future supply of timber, and the other increasing the produce of corn or the number of cattle.

According to our usual method we shall give a short account of the particulars in the volume, and first, of those under the head

AGRICULTURE. *Planting.* A gold medal was voted to Job Hanmer, Esq. in Suffolk, for having planted 8,100 oaks for timber, mixed with ash, raised from keys for underwood: and also one to Lewis Majendie, Esq. in Essex, for having planted $10\frac{3}{4}$ acres with chestnut trees, 2,700 plants upon each acre. Mr. M. has accompanied his certificate with a dissertation on the utility of this valuable species of wood, the culture of which has been so much neglected as to render it scarce. The Stour wood, near Harwich, abounds with chestnut as underwood; the poles of which are usually felled at 18 years growth, when they are of sufficient size for gates, stiles, and hurdles, and will last 15, 20 or 25 years. But the principal use of this wood, in that part of the country, is in forming embankments against the sea; for which purpose it is cut into piles about 5 feet long and 10 inches thick, which are driven about 3 feet into the earth, and will last a long time. This wood is also very useful for hop poles, laths, ladder steps and pins. It grows best in loamy, sandy soils, or light clay or gravel, and will flourish in mere sands, and in general prefers soils of loose texture.

A silver medal was also voted to J. Scholesfield Firth, Esq. near Bradford, for having planted on 8 acres of new enclosed ground 1,900 spanish chestnut plants, beside 1,400 nuts, in one enclosure. The plants succeeded best, only about 50 having failed; whereas 200 of the nuts failed, leaving in the whole 3,050 plants for timber, which are intermixed with various other kinds of plants for underwood.

Another

Another gold medal was adjudged to the rev. T. D. Whitaker, of Holme, Lancashire, for having in 1790-1 planted 64,135 larches between 2 and 4 years old. And a silver medal to Mr. Gaitskell, of Braithwait, Cumberland, for planting 43,300 larch firs on 15 acres. The land was formerly covered with whins (or furze) which were rooted up, and the land sown with pease and turnips previous to it's being planted.

In consequence of applications from the basket makers, the society in 1793 offered rewards for planting osiers, and several claims have accordingly been preferred. The first premium, 20l., was adjudged to Mr. Rodd, of Waltham, Berks, for having planted $9\frac{1}{2}$ acres with foot sets: 5 acres of which contain about 20,000 plants to an acre, and the rest 14,000 or upwards. Mr. R. recommends planting as early as possible after Christmas, and has annexed a computation of the expences of cultivating osiers, and preparing them for the market. Ten pounds were also given to Mr. White, of Bristol, for having planted 9 acres with withies. And the thanks of the society were voted to Mr. Biggs, of Rumsey, for describing his method of setting oziers in peat land, after the peat is dug out.

Mr. Nelthorpe, of Lynford hall, Norfolk, was voted a gold medal for having planted 12 acres with 35,000 alders, intermixed with 2,000 ash plants and 15,000 osiers.

Mr. Majendie received another gold medal for having a plantation of ash for timber and underwood. On $7\frac{1}{8}$ acres upwards of 19,000 ash trees were planted. A silver medal was also voted to Mr. Fauſſet, of Lower Hardress, Kent, for planting 8 acres with ash, intermixed with willow--ash plants per acre 964, willow 2,892. The willows, Mr. F. observes, serve as excellent nurſes for the ash, and yield more profit than pays for the culture of the ground, being annually cut down, their shade cannot injure the ash. The grub of the cockchafer considerably damaged a part of the plantation. The society have offered a reward of a gold medal, or 30 guineas, for a method of effectually destroying this insect.

The last article under this head is from the rev. C. Hope, of Derby, to whom a gold medal was voted for the large plantations of mixed timber trees, which he has formed at Bradfield, Yorkshire. The land, on which these were made, was rough and stony, and would not answer clearing and making arable; the best purpose therefore, to which it could be applied, was the production of timber and underwood. Mr. H. sowed in a seed bed acorns, beech mast, chefnuts, fycamore, elm, larch and scotch fir; at 2 years the oaks and ash were from 6 to 12 inches high, beech and chefnut 4 to 8 inches, fycamore and elm at one year 12 to 18 inches, larch at 2 years from 8 to 18 inches, and scotch fir from 4 to 7 inches high. These plants were carried in bundles to the ground, which had been previously enclosed with a stone wall (the stones picked from the land) of six feet in height. The holes for setting the young trees were made with a pick, which passed easily between the stones, and the rows were made about a yard asunder. In this manner 14 persons planted 10,000 trees in a day. About two acres were planted in this method in Nov. 1785, which succeeded so well, that in 1793 some of the larches and firs were 20 feet high. In 1786 and 1787, Mr. H. planted 8 more acres; the plants on the 10 acres amounted to upwards of 41,000.

On

On another part of the parish being enclosed, Mr. H. requested to have his share in the rough part of the common, and 45 acres were allotted to him, of which he has fenced in and planted 32 acres: the number of plants he could not ascertain, but computes them at 4,000 per acre. The trees are chiefly oak, larch, ash, and fir; the larch, Mr. H. observes, is his favourite, as it outgrows every other tree, and is a very valuable wood. The expence of walling the 42 acres was 78l. 12s; and of the seeds, carriage, and planting, about 50l; so that the average expence was about 3l. per acre.

Pruning orchards. In addition to his communications in the preceding volume*, Mr. Bucknall has given various observations on pruning orchards, with hints on planting, &c., which appear to be worthy of attention, but they are not accompanied with any new statement of facts. The orchard, on which the experiment was made, continued to have a satisfactory appearance, and the medicated tar had generally succeeded in healing the wounds of the trees, to which it was applied.

Drill husbandry. Mr. Smith, of Hornchurch, sent the result of several experiments to ascertain the difference between sowing grain by the drill and broad cast, for which he received the silver medal and 20 guineas. Six acres drilled produced 21 qrs. 2 pecks of wheat, and 12 loads 14 trusses of straw; and 6 acres sown broad cast, 17 qrs. 5 bushels, straw 13 loads 23 trusses. The average per acre in favour of drilling, Mr. S. states at 1l. 13s. 11d. Three acres drilled produced 18 qrs. 3 bushels of barley; and three acres broad cast 15 qrs. 4 bushels. Two acres drilled with oats produced 12 qrs. 4 bushels; and 2 acres broad cast 11 qrs. 5 bushels. A bushel per acre of seed was also saved by the drill.

Rhubarb. Mr. Hayward, of Banbury, and Mr. Ball, of Williton, Somersetshire, received each a gold medal for communicating their methods of planting and curing this valuable drug. Mr. H. in the last two years has planted out, at 4 feet distance, 800 plants of the true rhubarb. In the last autumn he took up and cured more than 40 roots, some of which an eminent druggist valued at 2s. 6d per ounce, of which a specimen was sent to the society. Mr. Ball was certified to be possessed in 1793 of 158 pounds of the rheum palmatum of his own growth and curing; of which 5 pounds were sent as a sample. Mr. B. sows the seeds about the beginning of march or september, in beds well manured with old rotten dung; when the plants are about 4 inches high he transplants them to the places where they are to stand; which are pits made about 3 feet deep, and filled with manure composed of dung, sifted coal ashes, and lime slacked and mixed with mud. Great care must be taken to keep them free from weeds and slugs. When the stalks are withering he takes the roots up, and having cleaned them, cuts them into small pieces, strings them on packthread, and dries them gradually. This gentleman received a medal for cultivating this drug in 1790.

Draining land. G. Moore, esq., of Appleby, sent five maps of pieces of wet or boggy land, which he had caused to be improved by this process; being in the whole about 45 acres; some of which be-

* *Analyt. Rev.* Vol. XVIII, p. 128.

fore draining was worth only five shillings per acre, but in it's improved state valued at 2l. 10s. The bottom of the drains is kept open by means of large stones or bricks, and some of them are 8 feet deep. A gold medal was voted to Mr. Moore, as also was one to Edward Corbet, esq., of Yns y Maengwn, for having improved by embankment and draining 144½ acres, at an expense of 536l. This land is now valued at 1l. 10s. per acre, or 190l. per annum more than interest at 5 per cent on the money expended. A sketch of the embankment is given in a wooden cut.

CHEMISTRY. Mr. Pattenfon gives the following receipt for preserving weather boarding, &c., from the injuries of the weather. Take three parts of air-slacked lime, two of wood ashes, and one of fine sand or sea coal ashes; sift these through a fine sieve, and add as much linseed oil as will bring them to a consistence for working with a painter's brush. Two coats are necessary, the first thin, the second as thick as can conveniently be worked.

A gold medal was voted to Mr. Browne, of Derby, for a plan and model of a furnace for evaporation, which he has found more serviceable than any other. In this the heat is first carried under the vessel, then reverted back on the sides, whence it passes over the surface. By these means the air, that is in contact with the liquor, is so heated and highly rarified, that the fluid is raised into vapour or steam much quicker, and with less fuel, than if the atmosphere were cold. The air necessary to keep the fuel in combustion after passing over the surface of the liquor, is conveyed through a passage into the fire, carrying the vapour with it, which in passing through the fire to the chimney is decomposed, or at least so changed as not to be pernicious. An engraving of this evaporator is annexed to the description.

Mr. Batson, of Limehouse, communicated a method to prevent the dry rot in timber, which he had used with success. One of his parlours was so affected with the dry rot, as to render it necessary to pull down a part of the wainscot every third year; to remedy this he removed the wood, and dug and took away the earth below to the depth of two feet, which space, when the walls were dry, was filled with anchor-smiths ashes, on which the joists and plates were laid, having been previously well charred. This was done in 1787, and no symptoms of the rot appeared; but two plugs, which were driven into the wall without being charred, were affected with it.

POLITE ARTS. The greater silver pallet and 20 guineas were voted to Mr. Blackman for communicating his method of making oil cakes for the use of artists. The method of making them is described. Mr. Cofway is of opinion, that the manner in which they are composed is a new and useful discovery, and the great advantage they possess of drying without a skin on the surface is a very essential improvement on the usual mode of oil painting, particularly for small works. Mr. Stothard found the same pleasure and convenience in working them as in oil colours.

MECHANICS. Notwithstanding the liberal rewards offered by the society for inventions or improvements in this branch of science, we have seldom found the communications sent to them of very great importance.

Last year 40 guineas were voted to Mr. R. Hall, of Basford, Nottingham, for his invention of a method to expand a set of bars parallel

parallel to the axis of a crane; by which means the velocity of the rope in raising weights may be increased or diminished, in proportion to the load to be raised. Of this an engraving and description are given.

A silver medal was voted to G. Butler, esq., for having invented a bucket to draw water out of deep wells, superiour to those in general use. This bucket has a valve in the centre of the bottom, which, as the bucket descends, is forced open by the water, which thus enters and fills it. In drawing the bucket up again the pressure of the water within shuts the valve, and it is brought up full. There is also a contrivance for opening the valve to let the water out into the cistern. Two buckets made on this construction have been worked for four years at Mr. B.'s well at Downe, in Kent, which is 360 feet deep.

A plate and description are given.

The concluding article under this head is by the secretary, and is entitled 'An attempt to obtain and preserve practical standards for adjusting, in future, the weights and measures of this kingdom.' For this purpose Mr. Moore advises, that a certain weight be assumed, and called a pound; this weight may be made of brass, but as all metals are subject to decay, let a piece of agate, or other hard stone, be cut into the form of an egg, and when brought exactly to the weight of the brass standard by grinding and polishing, let it be preserved in a proper case, lined with soft cloth or velvet. This piece of agate, Mr. M. thinks, would remain of the same weight for ages, and by comparing the brass standard with it, any variation in that might be ascertained. This should be done with the same precision as is used in the trial of pix to determine the standard of the coin. The method proposed for making a standard for measures of length is formed on the principle, that a cubic foot of clear soft river water weighs 1000 ounces avoirdupois. If therefore a cubical vessel of brass be correctly made, of such dimensions as to contain exactly 1,000 ounces of soft river water, of a temperature ascertained by the thermometer, the length of one side of it is to constitute the british foot, to be divided into twelve inches, from which other standards of different measures might be formed. If these methods do not show any great degree of ingenuity, they have at least an equal merit with some other proposals that we have seen: but as we do not conceive, that any scheme for this purpose is likely to be adopted, we shall dismiss the subject.

COLONIES AND TRADE. The only article under this head is an account, from capt. William Bligh, of the number of bread fruit and other plants brought by him from Otaheite and Timor to St. Helena and the West Indies, for which the society adjudged to him a gold medal. The number of plants left at St. Helena was 50, at St. Vincents 544, at Jamaica 623, total 1217, of which 690 were bread fruit; some cocoa nuts, and a variety of other fruits from the islands in the South sea, composed the remainder. Beside these, 700 plants of various kinds were brought to England for his majesty's garden at Kew. The persons appointed to receive the plants in the different islands write in strong terms of the great care taken by capt. Bligh to preserve the plants in a growing healthy state; but as they were landed at Jamaica so lately as in march 1793, there has not been time to form a judgment of the success of the plantation.

The

The remainder of the volume consists as usual of a list of premiums offered for the communication of new inventions or improvements in the various branches of art, science, and trade—a list of premiums bestowed in the last year, which are a considerable number for drawings and models, beside those we have mentioned in our analysis of the several papers—a list of presents sent to the society—list of members—and index to the volume.

AGRICULTURE.

ART. VIII. *An Agricultural Dictionary, consisting of Extracts from the most celebrated Authors and Papers.* By John Monk (late 19th Dragoons). Three vols. 8vo. 1130 pages. Price 11. 1s. in boards. Whites. 1794.

A COMPILATION of this kind requires little more explanation than the title affords, as the compiler has scarcely added a remark of his own to the extracts, which he has selected from different publications. Indeed the title promises only extracts, and perhaps when we expected to find such observations added as should make them intelligible, we expected too much; for the work, if work it may be called, consists *merely* of extracts, many of which being made from writings where several subjects are discussed in a long series of connected observations, the selection of a particular part is often unintelligible without some explanation of what preceded, but this has not been given. It will not, however, be denied, that the volumes contain much valuable information, as the authorities from which the extracts are made are in general good: most of which we have noticed in our review. But the plan, on which the compilation was made, was not proper for a dictionary. For the authors who have written on these subjects, not having the fear of being extracted into a dictionary before their eyes, have frequently treated of different branches of business in the same paragraph, which when placed under a particular head by itself appears very awkward. Thus under the head *swine*, pease malted after the manner of barley are recommended as food for horses.

Beside these objections against the plan, the compiler does not appear to have taken much pains in the arrangement of particulars, and where the same subject is further explained under another head, he has not in any instance referred from one to the other. Thus if the reader wished to see the methods of feeding cattle with any particular vegetable, as potatoes, under the head *cattle* he would find some extracts, but not a reference to potatoes where the extracts are more numerous. And as to the arrangement, under the head *dairy*, the first extract is on the conducting a dairy, the next respecting rennet, the third butter, and the fourth cheese; the fifth butter, sixth cheese, seventh butter, eighth cheese, ninth butter, tenth cheese, eleventh butter, twelfth cheese, then butter, cheese, and rennet, again, after which follows another extract on managing a dairy, and then extracts respecting

respecting butter and cheese, and butter and cheese again, concluding with, *butter from being tainted.*

This collection would have been more useful, if an index or table of contents had been added; as it is, it may be of considerable service to any person who understands the subject, in forming a dictionary which shall include the modern improvements. A respectable list of subscribers have thought it a work deserving their encouragement, and to them it is dedicated.

An appendix is annexed to the third volume, 'consisting of extracts from an agricultural survey of Leicestershire, taken for the board of agriculture, by John Monk, (late 10th light dragoons),' in which are some observations on the breed of sheep, bulls, heifers, swine, &c., in that county, and on the great improvements made by draining land. From this we select the author's observations on stewards. 'Nothing has retarded improvements more than noblemen and gentlemen of large fortunes employing stewards who are ignorant of the principles of agriculture; they ought always to be men well versed in the science as well as practice of agriculture. This is not generally the case (I do not speak merely as to Leicestershire) therefore a spirited tenant who would improve his landlord's property as well as his own, is prevented from exercising his talents to advantage. This is a subject of the utmost consequence, and cannot be too much attended to. Surely the barely receiving the rents, transmitting the same to the landlord, and keeping the accounts, are not all the requisites of an agent where so much is at stake.' 2.

CIVIL LAW.

ART. IX. *Preliminary Lecture to the Course of Lectures on the Institutions of Justinian. Together with an Introductory Discourse.* By John Wilde, Esq. Advocate, Fellow of the Royal Society, and Professor of Civil Law in the University, of Edinburgh. 8vo. 85 pages; with an Introduction of 100. Price 3s. Edinburgh, Bell and Co.; London, Cadell and Co. 1794.

It is a well known historical fact, that exactly in proportion as the spirit of freedom has prevailed in this country, our ancestors have been averse to the admission of the authority of the roman, or civil law, in our courts of judicature. Our saxon forefathers breathed the true spirit of liberty; and even the constitution established at the Norman conquest, on the ground of feudal tenures, was, in its essential principles, free. After the recovery of Justinian's Institutes in Italy, though the civil law was generally received in other parts of Europe, except by the pope where it was found to interfere with the canon law, the people of England, ever jealous of their liberty, strenuously opposed it's introduction. The barons, under Henry III, firmly withstood the attempts of the clergy to introduce the imperial law; well knowing, as the bishop of Worcester pointedly remarks *, that arbitrary despotic power constituted

* Bishop Hurd's Dialogues, Moral and Political, Dial. v.

it's very genius and essence. Their answer was *Nolumus leges Angliæ mutari*. Even under subsequent tyrannical reigns, the spirit of liberty ran so high, that neither the intrigues of churchmen, nor the chicane of lawyers, were able to accomplish their favourite object of subjecting the nation to foreign law. In certain courts, which were immediately within the king's prerogative, they gained admission; but, where the choice depended upon the people, they would never submit to any other than the law of the land. Certain, however, as it is, that the genius of the civil law is repugnant to our free constitution, the author of the publication now before us, in his preliminary lecture, endeavours to restore the credit of the roman system of jurisprudence, and invites his countrymen to the study of the *Corpus Juris Civilis*, as a noble system of philosophical reason. So enthusiastic is his admiration of this code, that he asserts (and wishes to be understood in the fullest latitude of expression), 'not only concerning the law of Scotland, but concerning all law every where, and in whatever shape society may exist in future times, even were forms of government made to be of the mere caprice and will of man, that no system of equitable jurisprudence will ever be known in the world, unless by the knowledge of the roman law; and that the knowledge of this law alone can give to such a system either bottom or perpetuity.' Continuing his panegyric upon this system, he afterwards says, p. 54.

'Gross ignorance alone could ever have produced the gross error, that the roman law was intricate, and perplexed, and abstruse; when its very characteristic and essence (as existing in the pandects, and in that great part of the code, which is of the same jurisprudence with the pandects) is the being made up of plain natural justice and obvious common sense; natural justice and common sense expressed, it is true, in precise and accurate language; as such things ought to be; but with none of the tricks and devices and deformities either of a clumsy or of a flimsy philosophy; neither the heaviness of lumpish commentators, nor the skipping levities of overweening sciolists. Every thing is accurate, that there may be no confusion; and every thing is plain, that there may be no intricacy.'

To ancient precept and authority Mr. W. appears to be inclined to pay much more respect than to theoretical investigation. Speaking of instruction in the general principles of law; and of the lectures delivered in the university of Edinburgh on this subject, he gives his pupils the following caution. p. 62.

'And let me here (I am sure with no design of dispraise, which, I think, is far removed from my disposition, let me here, gentlemen), mention to you that this sort of instruction, to which I have alluded, unless when both delivered and heard with great science, and also great sobriety, is very dangerous ground to tread upon. Both the speaker and the hearer, have need to impose a very strong curb upon their mind. Nothing is more difficult than for even the best judgments to rein themselves in, when once got upon this course; and when they have once snuffed up the wild and piercing air in these regions of political metaphysics. I am glad that the consideration of them does not belong to me.'

The

The spirit of this preliminary lecture is so evidently that of high despotism, that the author might have saved himself the trouble of any further disclosure of his political principles. He has, however, thought it necessary, to give a more explicit declaration of his political creed, in an introductory discourse, a hundred pages in length; concerning which we shall not express our opinion too strongly, when we assert, that a more extraordinary mass of bloated vanity and egotism, and of inflamed, and inflammatory, political rant, has never passed under our notice. The present war Mr. W. admits to be a dreadful, cruel, and exterminating war, a war which may be unsuccessful, and to us, and in our times, endless. Nevertheless he asserts, that 'a peace (that is what men call a peace) would be more cruel, destructive, bloody, inhuman, than even this (this very) war; which is *therefore* just; which is *therefore* necessary; which must *therefore* be favoured by heaven itself.' After quoting great authorities to prove that *rational fear*, and *generous succour*, are two grand principles justificatory of war, and laying it down as a maxim, that 'rebellion in subjects against their sovereign, is the same thing as oppression by the prince against his subjects;' he goes on to assert, that in France there was no charge of oppression against their prince, and to condemn the cowardice of the king of France in the base desertion of his own rights. p. lxxi.

'I lament the king of France. Who would not lament him! He was an innocent man foully murdered. He was a good-natured man cruelly betrayed. He had many virtues; though none that belonged to a king. His last days were pious; almost noble. But he should never have been the husband of Marie Antoinette of Lorraine and Austria! He deserved her less than he deserved France. Fatal marriage! Cruel union!

Non Hymenæus adest illi, non gratia, lecto.
Eumenides tenuere faces, de funere raptas;
Eumenides stravere torum.

'The noblest lady in all Europe came, in all the gaiety of innocence and youth, to be the queen of the oldest european kingdom. She came to her early grave. The marriage sheets that covered her lovely limbs, were cursed by the demons of hell for her winding sheets. The nuptial couch that yielded to the soft pressure of her body, was doomed in their incantations to be her bier. The unhallowed voices of the abyss rose up in execrations, and their impure feet trod around her their dance of death. That head formed at once for love and for command, was to fall under the axe, and be polluted by the gripe, of the common executioner. The scaffold of democracy was to be sprinkled with that blood, which, full of all the royalty and nobility that had ever existed, barbaric and civilized, run in her veins, from the united sources of the Julian family and Attila the Hun! I never will forgive the king of France for the destruction of this queen. I would sooner forgive him the ruin of his nation, and the devastation of all Europe. He should have seen all his people die like rotten sheep, before she could be brought into such hazard. This spirit (~~HER~~ spirit) would have made him, ~~HER~~, his *people*, Europe, the world, happy!

He

HE SHOULD HAVE SEEN ALL HIS PEOPLE DIE LIKE ROTTEN SHEEP.—Good God! is this the spirit produced by the ‘enormous faith of millions made for one?’ Is this the language of a man who professes himself not ashamed of the religion of his fathers? Britons, what have ye not to dread, when such principles, and such a spirit, take their seat in the chair of academic instruction?—But as far as concerns the present case, we retract the apostrophe; for from the sequel we gather, that the author is to be shunned as a madman, rather than to be dreaded as a corrupter of youth. What but downright phrenzy could have dictated the following rant?

P. lxxv. ‘But HER mind did not rule; and the French monarchy fell! and SHE fell. She is not to be *lamented*. Who dares to lament her! They threw her lovely body into a malefactor’s grave; and raked dirt upon it. They calcined it into powder; and the queen of France was in a few hours only dust. What of it! They carried her to execution on a cart. They had laid her before, on straw, in a dark dungeon. What of it all! Are womens’ tears to be shed for this! No! These are not the obsequies of Marie Antoinette of Lorraine and Austria! Her knell is to be rung over the carcases of the dead, and in the groans of the dying. The alarm of war, and the shout of battle, is HERS. Indignation that makes vengeance, and vengeance that is death; these are her obsequies.

‘And ever and anon he beat
The doubling drum with furious heat.

The camp and the field are the places of her mourners; and honour and revenge support the pall!

‘Her funeral honours thus performed, will be the performance also of the will of heaven. When it is completed in the destruction of evil, we may then grieve, with sober dignity, over a queen of France. The source of tears may then be opened, and we may solace our nature by their flow. It is not yet the time; nor can the thing yet have place in any true feeling.

‘While she was alive, there could, indeed, be sensations of another sort than those I have described, but mingled up with those I have described, and subordinate to them. I never shall forget the escape from Paris. That brief space was certainly the happiest of my life: that in which earth approached nearest to heaven. No happiness of my own, even proceeding from or mingled with the happiness of others, ever filled my soul with such delicious sensations, as were in the rapturous enjoyments of these fleeting hours. Even afterwards, hopes would spring up, and overflowed my heart before they were dried. Often, in solitary rambling, I have forgotten my own woes, in the pleasing visions that there might be yet a rescue. I thought of the young and gallant George Douglas, whose heart (in the matchless description of Stuart) “was big with love, generosity, and the spirit of adventure.” I thought that such a man, and such circumstances, might exist again. What had been done for Mary of Scotland, I thought might be done for the queen of France, and to a better issue of fortune than in *our* lovely and murdered queen. I saw her again a sovereign, and my eyes strained at the vision almost to delirium. These imaginations can come no

more. I could weep like a woman; did I not rage. The time of tears will come.

‘The happiness of Europe will come also. This war of feeling and reason must have a prosperous end. Our own safety is combined in it. This is an union of offices which heaven will not gainsay. England’s minister, and his noble associates, will plan wisely, and execute with vigour. *Εὐχάς τ’ ἐξάρχων ἀγαθὰς, πόλεμόν τε κορύσσων.*’

At last out-heroding Herod, he exclaims, ‘I have been discoursing of nations, and celebrating a queen. I hope I have a portion of her spirit. FOR ONE DROP OF HER BLOOD IN MY VEINS, I SHOULD SUBMIT MYSELF TO TORMENTS FOR AGES!’ D. M.

POETRY. THE DRAMA.

ART. X. *Scotish Songs. [With the Music and Vignettes].* 2 vols. 12mo. 672 pages. Price 10s. 6d. in boards. Johnson. 1794.

THIS is the most ample collection, and the most commodious edition of scotish songs, that we have seen. We write *scotish* with our editor; although we deem his refinement hardly worthy of attention. *Scotch* has become as familiar to our ears, as *french* and *welsh*; and he would be laughed at, we believe, who should attempt to restore *frankish*, *wallish*. More just is our author’s remark on the word *scots*, taken as an adjective: it is the plural of *scot*; and ought never to be confounded with either *scotch*, or *scotish*.

The value of this collection is enhanced by having the music prefixed to such of the songs as have been set; and by a long well written *historical essay on scotish song*.

The first inhabitants of Scotland were undoubtedly of the celtic race. In vain has Mr. Pinkerton laboured to prove, that the picts of Caledonia were goths: every thing speaks the contrary; and our essayist is too clear sighted, not to see the futility of that thraconic gentleman’s arguments. The irish colony, who in the third century took possession of Argyleshire, and, after being expelled, returned in greater numbers, and erected a kingdom there, spoke not a different language from the ancient inhabitants; or, at most, the difference was only dialectical.

The *erse* language, then, was that which universally prevailed in Scotland, till toward the beginning or middle of the eleventh century: when the anglo-saxon was introduced by Malcolm III, and rapidly diffused among the higher classes throughout the kingdom: particularly the more eastern parts of it; for along the western coast the *erse* held it’s ground more tenaciously, and is not yet totally eradicated. It may not be improper here to observe, that englishmen almost constantly mistake the division of Scotland into highlands and low lands: they call the northern parts by the former, and the southern parts by the latter name. Hence we hear of *Aberdeen*, *Banff*, &c. being in the highlands of Scotland: whereas all the eastern coast from Berwick to Elgin is a part of the lowlands; and in all this tract the scoto-saxon dialect

or broad scotch, has been spoken for some hundreds of years. It is also in this tract, that we are to look for the scotish song, and the scotish music: for the few traditional fragments of high-land or gaelic song are hardly deserving of notice.

Accordingly, the song which is the subject of the essay before us is, 'that of the natives of Scotland speaking and writing the english language.'

Our essayist enters now into a concise history of scotish song, from the year 1420 down to the present day. This history we will not abridge, because it is already sufficiently compressed, and because we wish our readers to peruse the whole. It is enriched with many excellent observations, by way of notes: and the writer, although an englishman, discovers none of that illiberality, which national prejudice too often scatters in such discussions.

He is angry, indeed, at scotish *forgeries*; but what honest scotchman will not join in his censure? We subjoin what he says on this subject, as a specimen of his style, and critical acumen. P. LXII.

'Why the scotish literati should be more particularly addicted to literary imposition than those of any other country, might be a curious subject of investigation for their new royal society. Dr. Johnson, indeed, is of opinion that "a scotchman must be a very sturdy moralist, who does not love Scotland better than truth; he will always love it," he says, "better than inquiry: and, if falsehood flatters his vanity, will not be very diligent to detect it." He is speaking of another forgery,—the poems of Ossian. However this may be, the fact is incontestable; and the forgeries of Hector Boethius, David Chalmers, George Buchanan, Thomas Dempster, sir John Bruce, William Lauder, Archibald Bower, James Macpherson, and John Pinkerton, stamp a disgrace upon the national character, which ages of exceptionless integrity will be required to remove; an æra, however, which, if one may judge from the detestation in which the most infamous and despicable of these impostors is universally held, has already commenced.' And again, P. LXXV.

'The public curiosity was a good deal excited by the publication of a volume of "scotish tragic ballads," as they are called, in 1781; the performance, it appeared, of Mr. John Pinkerton, who had already rendered himself pretty remarkable by some very extraordinary poetical rhapsodies, now deservedly forgotten. This volume was ushered in with two "dissertations," in which there is a strange jumble of all sorts of reading, and a variety of extravagant assertion, very little, it must be confessed, to the purpose of the work in hand, or indeed to any other. The most prominent feature in this little volume, is the studied and systematic forgery that pervades the whole. "The mutilated fragment of *Hardyknute*," of which a second part now first saw the light, and both clothed in affectedly antique orthography, is said to be "given in its original perfection," and, with equal truth, and modesty, pronounced "the most noble production in this style that ever appeared in the world:" the editor professing himself "indebted for most of the stanzas now recovered, to the

memory of a lady in Lanarkshire ;" and asserting that the common people of that province could "repeat scraps of both parts." A few other monuments of ancient scottish poetry," he adds, "are now first published from tradition." These are *The laird of Woodhouselee*, *Lord Livingston*, *Binnorie*, *The death of Menteith*, and *I wish I were where Helen lies*: of the forgery of which pieces, as well as of the second part of *Hardykute*, and two pretended fragments, the author, in a subsequent publication, (but not till he had been directly accused by a letter in the *Gentleman's Magazine*,) confessed himself guilty. "This man," is what the courtesy of the age calls a gentleman, and yet to borrow his own words, "if he had used the same freedom in a private business, which he has in poetry, he would have been set on the pillory:" and, in fact, "to call such an infamous impostor by his very worst, but true, title, were but justice to society."

The second part of the essay relates to scottish music; on this subject a dissertation was published some years ago by Mr. Tytler of Edinburgh; 'in which,' says our author, 'he has tried to fix the era of the most ancient scottish melodies, and to trace the history of the scottish music down to modern times: an attempt in which, as he has been guided rather by fancy and hypothesis, than by argument or evidence, it is almost unnecessary to say he has not succeeded. It is however but justice to add, that the subject is much indebted to a disquisition which evinces a considerable degree of ingenuity, and a refined musical taste.'

Dr. Campbell, in his *Philosophical Survey of the South of Ireland*, contends, that the scottish music is derived from that country: and our essayist thinks this conjecture 'by no means improbable.' We confess we think it altogether improbable; although perhaps some few highland airs may have been adapted to lowland songs. And, indeed, our author leans ultimately to this opinion. 'After all,' says he, 'admitting the irish origin of the scottish music, it cannot be reasonably doubted that many, if not most, or even all of the most celebrated and popular scottish melodies, now extant, as distinguished from highland airs, have actually been composed by natives of the lowlands, and speaking and thinking in the english language.' Nothing more just than this remark. P. xcii.

'The tune of *Hey tutti taiti*, to which there is a song, with those words in its burthen, beginning, "Landlady, count the lawin," is said, by tradition, to have been king Robert Bruce's march at the battle of Bannockburn, in 1314. It does not, however, seem at all probable, that the scots had any martial music in the time of this monarch; it being their custom, at that period, for every man in the host to bear a little horn, with the blowing of which, as we are told by Froissart, they would make such a horrible noise as if all the devils of hell had been among them. It is not, therefore, likely, that these unpolished warriors would be curious

—— "to move

"In perfect phalanx to the dorian mood

"Of flutes and soft recorders."

These

These horns, indeed, are the only music ever mentioned by Barbour, to whom any particular march would have been too important a circumstance to be passed over in silence; so that it must remain a moot point, whether Bruce's army were cheered by the sound of even a solitary bagpipe.

This we deem no solid argument. Barbour might only mention horns; and yet there might be other music at the battle of Bannockburn.

James I was not only a poet, but also a musician, and a composer. P. xciii.

'He is even celebrated,' says our essayist, '(as is thought) by Tassoni, the well-known author of that original mock-heroic, *La secchia rapita*, in his book *De diversi pensieri*, as having not only composed many sacred pieces of vocal music, but also of himself invented a new kind of music, plaintive and melancholy different from all other, in which he had been imitated by Carlo Gesualdo, prince of Venosa, who had improved music with new and admirable inventions. This passage is regarded, by the ingenious writer so often quoted, as "perfectly characteristic of the pathetic strains of the old Scottish songs, and an illustrious testimony of their excellency." Since, however, no Scottish music, either of the composition or of the age of this monarch has been yet produced, the above testimony, illustrious as it may be, is by no means conclusive that this species of modulation was invented by or even known to king James I.'

We leave this dispute to be settled between the Scottish writers and our author; and proceed to give a very brief analysis of the remaining part of the essay.

Dancing and music have always gone hand in hand. The *Schamon's* dance is mentioned in James's poem called *Peblis to the play*. The word *schamons*, says our author, cannot be explained.—We can explain it: we have even seen the *schamons* dance performed. It is so called from the dancer's attempting to leap like a *salmon*; a ridiculous step enough.

The tune of *the flowers of the forest* is justly considered by our essayist as one of the most beautiful Scottish melodies; and is probably one of the most ancient.—*The fouters (not fouters) of Selkirk, the gabarlunzie-man, the beggar's meal-pokes, where Helen lies*, are all thought to be of an early date in the annals of Scottish song.

From Wedderburn's *Complainte of Scotland* our author gives the names of the following dances: P. xcix.

'*Al cristin mennis dance, the north of Scotland, Huntis up, the commout entray, Lang plat ful of garian, Robene Hude, Thom of Lyn, Freris al, Ennyrnes, the loch of Skene, the gosses dance, Lewis grene, Makky, the speyde, the flail, the lammes vynde, Soutra, Cum kyttil me naykyt vantage, Schayke leg, Fut befor gosses, Rank at the rute, Baglap and al, Ibonne Ermistrangis dance, the alman haye, the bace of Voragon, Dangeir, the beye, the dede dance, the dance of Kilrynn, the wod and the val, Schaik a trot.*' And adds, 'it is equally singular and unfortunate, that not one of the dance-tunes here named should be known to exist at this moment.'

We believe many of them do exist: and some of them we remember to have heard.—The following, not very cleanly lines, are a part of *Thom o' Lynn*.

'Thom o' Lynn, an's wife an's seven bairns,
Went a' to the midden in ane another's arms:
Part drit thick, and part drit thin,
Ther's drit eneuch here, said Thom o' Lynn!'

Dr. Percy and Mr. Tytler mention it as a received tradition in Scotland, that, at the time of the reformation, ridiculous and obscene songs were composed to be sung by the rabble, to the tune of the most favourite hymns in the latin service of the romish church. This tradition our author thinks ill-founded: and we cannot help being of his opinion. The first reformers, more probably, used the common tunes of the time, either to burlesque the doctrines and ceremonies of the popish clergy, or to promote their own religious ideas: and we may safely conclude, with the essayist, that 'the scottish song owes nothing to church music.'

That the tunes *John come kiss me now, kind Robin lo'es me*, and *John Anderson my Jo*, were profane songs in ridicule of latin hymns, it is difficult to believe: and our author has reason to call 'this part of the tradition more absurd, if possible, than the other.'—It may not be improper here to remark, that the last mentioned song, *John Anderson my Jo*, is in Dr. Percy's collection, connected with another song that does not belong to it; namely, *bow do ye cummer*; they are undoubtedly portions of different songs. To make a *swoman* call a man *cummer* or *commere* is a solecism. The dialogue must have been between two women: and such, in Scotland, it is always understood to be.

Our author passes from music to musical instruments, of which he finds among the scots the *harp*, the *tympalum*, or *tambour*, the *chorus*, a sort of double trumpet, the *psaltery*, the *corn-pipe*, the *fiddle*, the *subfiddle* and the *flageolet*. But the great and common instrument was the *bag-pipe*.—And the jews-harp, called in Scotland the *trump*, was also much used; especially by *witches*!

The author concludes his essay in the following manner:

VOL. I. P. CXIX.—'In the hope that this investigation, which, dry, tedious, and imperfect as it is, will, perhaps, be occasionally found to throw a glimmering light upon a subject hitherto obscure, may hereafter provoke the exertions of some person qualified, in point of erudition, information, musical knowledge, taste, and language, to do it justice, these pages are concluded with satisfaction.'

We now come to the songs themselves, which the editor has divided into four classes; namely, love songs, comic songs, songs historical, political, and martial, and legendary songs or ballads. Of each of these we subjoin a specimen: not perhaps the best of it's respective class, but such as, we think, is less known in England.

VOL. I. P. 45.—'LOW DOWN IN THE BROOM.'

'My daddy is a canker'd carle,
He'll nae twin wi' his gear;
My minny she's a scalding wife,
Hads a' the house a' steer:

' But

‘ But let them say, or let them do,
It’s a’ ane to me ;
For he’s low down, he’s in the broom,
That’s waiting on me :

‘ Waiting on me, my love,
He’s waiting on me,
For he’s low down, he’s in the broom,
That’s waiting on me.

‘ My aunty Kate sits at her wheel,
And fair she lightlies me ;
But weel ken I it’s a’ eny,
For ne’er a jo has she.

‘ But let them, &c.

‘ My cousin Kate was fair beguil’d
Wi’ Johnny i’ the glen ;
And ay finfyne she cries, beware
Of false deluding men.

‘ But let them, &c.

‘ Glead Sandy he came west ae night,
And spier’d when I saw Pate ;
And ay finfyne the neighbours round
They jeer me air and late.

‘ But let them, &c.’

VOL. I. P. 173.—‘ MY JO JANET.

‘ Sweet fir, for your courtesie,
When ye come by the Bafs then,
For the love ye bear to me,
Buy me a keeking glafs then.

Keek into the draw well,
Janet, Janet ;
And there ye’ll see ye’r bonny sel,
My jo Janet.

‘ Keeking in the draw-well clear,
What if I shou’d fa in,
Synce a’ my kin will say and swear,
I drown’d my fell for fin.

Had the better be the brae,
Janet, Janet ;
Had the better be the brae,
My jo Janet.

‘ Good fir, for your courtesie,
Coming through Aberdeen then,
For the love ye bear to me,
Buy me a pair of shoon then.

Clout the auld, the new are dear,
Janet, Janet ;
Ae pair may gain ye haff a year,
My jo Janet.

‘ But what if dancing on the green,
And skipping like a mawkin,
If they should see my clouted shoon,
Of me they will be tauking.
Dance ay laigh, and late at e’en,
Janet, Janet;
Synae a’ their fauts will no be seen,
My jo Janet.

‘ Kind sir, for your courtesie,
When ye gae to the cross then,
For the love ye bear to me,
Buy me a pacing horse then.
Pace upo’ your spinning-wheel,
Janet, Janet;
Pace upo’ your spinning wheel,
My jo Janet.

‘ My spinning-wheel is auld and stiff,
The rock o’t winna stand, sir,
To keep the temper pin in tiff,
Employs aft my hand, sir.
Make the best o’t that ye can,
Janet, Janet;
But like it never wale a man,
My jo Janet.’

Vol. II. P. 96.—‘ AWA, WHIGS, AWA!’

‘ Awa, whigs, awa!
Awa, whigs, awa!
Ye’re but a pack o’ traitor louns,
Ye’ll do nae gude at a’.

Our thrissles flourish’d fresh and fair,
And bonie bloom’d our roses,
But whigs cam like a frost in june,
And wither’d a’ our posies.
Cho. Awa, whigs, &c.

‘ Our ancient crown’s fa’n in the dust,
Deil blin’ them wi’ the stoure o’t;
And write his name in his black beuk
Wha gae the whigs the power o’t.
Cho. Awa, whigs, &c.

‘ Our sad decay in church and state
Surpasses my describing;
The whigs came o’er us for a curse,
And we hae done wi’ thriving.
Cho. Awa, whigs, &c.

‘ Grim vengeance lang has taen a nap,
But we may see him wauken:
Gude help the day, when royal heads
Are hunted like a maukin!
Cho. Awa, whigs, &c.’

Vol. II. P. 196.—‘ BONNY BARBARA ALLAN.’

‘ It was in and about the Martinmas time,
When the green leaves were a falling,
That fir John Græme in the west country
Fell in love with Barbara Allan.

‘ He sent his man down through the town,
To the place where she was dwelling :

“ O haste and come to my master dear,
Gin ye be Barbara Allan.”

‘ O hooly, hooly rose she up,
To the place where he was lying ;
And when she drew the curtain by,
“ Young man, I think you’re dying.”

“ O its I’m sick, and very very sick,
And ’tis a’ for Barbara Allan.”

“ O the better for me ye’s never be,
Tho’ your heart’s blood were a spilling.”

‘ O dinna ye mind, young man, said she,
When ye was in the tavern a drinking,
That ye made the healths gae round and round,
And slighted Barbara Allan ?

‘ He turn’d his face unto the wall,
And death was with him dealing :

“ Adieu, adieu, my dear friends all,
And be kind to Barbara Allan.”

‘ And slowly, slowly raise she up,
And slowly, slowly left him ;
And sighing, said, she cou’d not stay,
Since death of life had rest him.

‘ She had not gane a mile but twa,
When she heard the dead-bell ringing,
And every jow that the dead bell geid,
It cry’d, Woe to Barbara Allan.

“ O mother, mother, make my bed,
O make it fast and narrow ;
Since my love died for me to-day,
I’ll die for him to-morrow.”

If this elegant collection of scotish songs come to a second edition, of which we have little doubt, we would recommend a still greater attention to the correcting of the press : for there are a good many typographical errours, especially in the second volume.

Some excellent songs are also wanting, particularly in the more northern or Buchan dialect ; which, with pains, we believe, might be found. We will instance a few :

The

The Lass with a Lump of Land.—*My Minny did sae before me.*—*The flow'n Kiss.*—*The Unhappy Husband.*—*The Ravel'd Bricking of the Ord.*—*The New Reel of Bogie.*—*The Painter's Cure for Love.*

Some of these are as old as the beginning of this century; the rest are modern, and some, we believe, are only in manuscript.

Among the scottish historic-political songs, is a *Furich-Whigs awa Man*; very different from that inserted by our editor. It was said to be the production of Fisher; and had a great run among the episcopal and popish party.—We will give two stanzas of it:

' Where are the days that we ha' seen
Whan Phœbus shone fu' bright man?

Days that fu' merry we ha' been,
Whan ilka ane had right, man!

' Now gloomy clouds do overshade,
And spread wide over a' man:

Ill-boding comets blaze o'er head
O *Furich Whigs* awa, man!

Speaking of the succession of the house of Hanover, the jacobite bard thus expresses himself:

' Then we call'd o'er a German thing,
Call'd George to grace the throne, man:

And, for the beggars he did bring,
Sair taxes were laid on, man:

' Ev'n heavy burdens on our mawt,
And ale—by shift call'd law, man:

On leather, candles, saip and sawt
O *furich whigs* awa, man.

This fixes the date of the song. It must have been written after the year 1715.

The flow'n Kiss, above mentioned, is a modern production set to a very old tune, called *Bessie's Haggis*. As it is short, we give it here.

' Jockey staw frae Jean a kiss,
As carelessly she sat beside him:

The maiden tuck it much amiss,
And bade the muckle deil beride him.

' Says Jockey: "for a single smack
What need you fume and flyt sa' fair, Jean!

Your kiss, my dear, I'll gi' you back:
And, gin' you like, a dozen mair, Jean.

' With that upon her lips he laid
Full half a score of glowing kisses:

The lassie scauded, sigh'd and said,
"Was ever lick a loon as this is?"

"But, Johnny!—sin it mawn be sae,
Another's gear I never keep, lad!

Take back your kisses, e'er you gae—
And dream of Jeanie, when you sleep, lad!"

E.

ART.

ART. XI. *Songs for the Year 1795, Sacred to Truth, Liberty, and Peace; inscribed to the Sovereign People. With a congratulatory Address to Thomas Hardy.* By the Author of *Flowers from Sharon*. 12mo. 112 p. Pr. 1s. 6d. or 2s. 6d. on superfine paper. Jordan.

THE political character of these songs may be inferred from the following dedication: 'To the sovereign people, this attempt to promote the united cause of God and man, is inscribed by their majesties' obedient and devoted servant, the author.' The religious pieces have a strong tincture of methodism. Of the versification, two stanzas from a piece on the horrors of war, may serve as a specimen, p. 38.

' When vict'ry ends the fight,
And thro' vast slaughter has obtain'd
With the indignant blade, her dreadful height,
Were not the milk of human kindness drain'd,
Drain'd from the hero's bosom quite,
He would forget to triumph, and perceive,
Yea, deeply feel a greater cause to grieve.

When the mad shouts of acclamation rest,
Could he retire within his breast,
And there bring present to his view,
The field which heaps of mangled bodies strew;
And those whose blood is flowing yet,
Ling'ring in anguish on the brink of fate;—
And could he then reflect,

" ARE THESE THE MEANS WHICH HAVE MY CON-
QUESTS GAIN'D?"

Would not the torrent of his joy be check'd,
And the warm sense of rapture be restrained?
The laurels, sure, would wither from his brow,
And down his cheek, relenting tears would flow.'

ART. XII. *The Works of Peter Pindar, Esq. In three Volumes.* 8vo. 1356 pages. Price 1l. 11s. 6d. in boards. Walker. 1794.

NOTWITHSTANDING all the oddity, the excentricity, the rudeness, and, in one expressive word, the impudence of this whimsical wight, ycleped Peter Pindar, it is, we believe, pretty generally agreed by the public, that the fancy, wit, humour, and sentiment, which are scattered through his pieces, ought to save them from oblivion. Criticism may "furl her wrinkled front" over many an extravagant passage, which cannot be brought to quadrate with her established canons; an angry blush may sometimes overspread the cheek of modesty, at the violation of her artificial code of decorum; loyalty, in her officious zeal, may threaten to find a bill of indictment against this saucy scoffer at majesty; and jests, too nearly bordering on prophaneness, may, on some occasions, bring an indignant frown upon the brow of piety. But after all, if truth be allowed to sit in judgment upon the culprit, we have little doubt, that he will be acquitted; not, it may be, without a grave reprimand from the bench for his excesses, but at the same time not without a general expression of applause from the court for his talents. Fancy will acknowledge, that she has often been delighted with
the

the exuberance, amused with the wildness, and touched with the tenderness of his fictions; and even folly herself, while she is still smarting from the lash of his satire, much against her inclination will smile at the comic phiz of her calibrator.

Several of the pieces contained in this collection were published before the commencement of our journal, and cannot properly come under our notice. The rest have at various times been mentioned, with such remarks as they respectively appeared to merit. We have therefore only to announce this edition, as published under the inspection and revision of the author, and to inform our readers, that it is printed with great correctness and elegance. The collection begins with Peter's Epistles to the Reviewers, and ends with an ode entitled *Celebration*. A well engraved head is prefixed to the work, subscribed with the name of *Peter Pindar, esq.* The following advertisement is prefixed to this edition.

"The number of spurious editions that have *stolen* into the world, loaded too with errors, and *evilful* ones, of every description, besides matter that never issued from my brain, renders it necessary for me to say somewhat of this octavo edition, which is not now *my* property, but the purchased copy-right of Messrs. Goulding, Robinsons, and Walker. Some alterations which have been made by me in this edition, I hope, are for the better; many more may, probably, be thought necessary by my indulgent friend the public, whose favourable opinion forms the summit of my ambition; whose patronage I have found infinitely superior to that of princes; and to whose tribunal the present volumes are most respectfully submitted.

July 22, 1794.

P. Pindar."

ART. XIII. *The Siege of Gibraltar, a Poem.* By Capt. Jos. Budworth, late Lieutenant in the 72d, or Royal Manchester Volunteers, in the Bengal Artillery, and the North Hants Militia. Author of a *Fortnight's Ramble to the Lakes*. 4to. 25 pages. Price 2s. Hookham, and Co. 1795.

THE subject of this poem, though, as the author acknowledges, after an interval of twelve years, become somewhat stale, is, however, still popular. The verses are of the narrative kind, describing in distinct detail an event, which makes a splendid figure in the military history of this country. We cannot much extol their poetical merit; but the unlaboured effusions of a mind glowing with a noble theme are entitled to candour. Of the versification a few lines may serve as a specimen.

l. 17. "Whilst the grand fleets, in crescent order move,
Unnumber'd birds, in circling pastime rove;
In diff'rent flocks, on aerial pinions glide,
And draw attention from the hostile side:
One BIRD of HEAV'N!—The monarch of the whole
Descends:—and perch'd upon the signal pole;
'Twas thought a signal for a british fleet;
And loudest joy burst forth in home-felt greet:
But nearer seen—with bold crective crest,
A mighty eagle rear'd his swelling chest;
And dauntless overlook'd the crowded bay,
The favor'd omen of the coming day.

The poem is illustrated by several historical notes. The author's honest and soldier-like prayer at the close of his dedication, deserves transcribing. P. ix.

' May dissensions in this most favoured country cease; may we lay our shoulders to the wheel, and not forget the *soil* we have to protect (with all its valuables) if rashness should *dare* to invade it:—and in due time may the errors complained of be wisely corrected, and “*God save the king,*” and happiness to the people.’

ART. XIV. *The Wedding Day*, a Comedy; in two Acts, as performed at the Theatre Royal, Drury-Lane. By Mrs. Inchbald. 8vo. 44p. Pr. 1s. Robinsons. 1794.

THIS piece seems rather intended to display the talents of the principal actors, than to exhibit probable incidents, or real characters. It seems scarcely conceivable, that an old man, just married to a young wife, should talk so much to her in praise of his former wife; or that a young wife should make such a fool of her husband, on the *wedding-day*, as is here represented; and the return of the first wife on that day, after an absence of fifteen years, is introduced with a very slender appearance of probability. The characters of Sir Adam and lady Contest are, however, humourously conceived, and, represented as they were upon the stage, must have been highly entertaining.

Our readers will perhaps gather some amusement from the following scene, between Sir Adam and lady Contest, immediately after their marriage. p. 6.

‘ Enter lady Contest *slowly and pensively, dress’d like a bride.*

‘ Sir Adam. [*Aside.* Now I will be in a good humour, in spite of all my doubts and fears.

‘ Lady Contest. Did you send for me, Sir Adam?

‘ Sir Adam. Yes, my dear; your guardian is just slept home, to bring his wife to dine with us; and I wished to have a few minutes conversation with you. Sit down. [*They sit.* I observed, lady Contest (and it gave me uneasiness), that at church this morning, while the ceremony was performing, you looked very pale. You have not yet wholly regained your colour; and instead of your usual cheerful countenance and air, I perceive a pensive, dejected—Come, look cheerful. [*Very sharply.*—Why don’t you look cheerful? [*Checking himself, and softening his voice.*—Consider, every one should be happy upon their wedding day, for it is a day that seldom comes above once in a person’s life.

‘ Lady Contest. But with *you*, Sir Adam, it has come twice.

‘ Sir Adam. Very true—it has—and my *first* was a day indeed! I shall never forget it! My wife was as young as you are now—

‘ Lady Contest. And you were younger than you are now.

‘ Sir Adam. [*Starts—then aside.*—No, I won’t be angry. [*To her.*—She was beautiful too—nay more, she was good; she possessed every quality.—But this is not a proper topic on the present occasion; and so, my dear, let us change the subject.

‘ Lady Contest. Pray, Sir Adam, is it true that your son is come to town?

‘ Sir Adam. It is; and I expect him here every moment.

‘ Lady Contest. And have you invited no other company all day?

‘ Sir

* *Sir Adam.* Your guardian and his wife, Mr. and Mrs. Ploughman, you know, will be here; and what other company would you have?

* *Lady Contest.* In the country we had always fiddles and dancing at every wedding; and I declare I have been merrier at other people's weddings, than I think I am likely to be at my own.

* *Sir Adam.* If you loved me, lady Contest, you would be merry in my company alone. Do you love me? My first wife loved me dearly.

* *Lady Contest.* And so do I love you dearly—just the same as I would love my father, if he were alive.

* *Sir Adam.* [*Aside.* Now could I lay her at my feet for that sentence. But I won't—I won't. *Struggling with himself*] Answer me this—would you change husbands with any one of your acquaintance?

* *Lady Contest.* What signifies now my answering such a question as that, when I am sure not one of my acquaintance would change with me.

* *Sir Adam.* What makes you think so? *Violently*—[*Softening*—Your equipage will be by far the most splendid of any lady's you will visit. I have made good my promise in respect to your jewels too; and I hope you will like them?

* *Lady Contest.* Like them! to be sure!—Oh my dear sir Adam, they even make me like you.

* *Sir Adam.* A very poor proof of your love, if you can give me no other.

* *Lady Contest.* But I'll give you fifty others.

* *Sir Adam.* [*Anxiously.* Name them.

* *Lady Contest.* First—I will always be obedient to you.

* *Sir Adam.* That's well.

* *Lady Contest.* Second—I will never be angry with you if you should go out and stay for a month—nay, for a year—or for as long as ever you like.

* *Sir Adam.* [*Aside, and struggling with his passion.* Sure I was not born to commit murder? I had better go out of the room.

* *Lady Contest.* [*Humming a tune.* “And old Robin Gray was kind to me.”

* *Sir Adam.* [*Rising in agitation.* Oh my first wife, my first wife, what a treasure was she! But my treasure is gone! *Sighing.*]

* *Lady Contest.* Not all your money, I hope, sir Adam; for my guardian told me you had a great deal.

* *Sir Adam.* And did you marry me for that? What makes you blush? Come, confess to me—for there was always a sincerity in your nature which charmed me beyond your beauty. It was that sincerity, and that alone, which captivated me.

* *Lady Contest.* Then I am surprised you did not marry your chaplain's widow, good old Mrs. Brown?

* *Sir Adam.* Why so?

* *Lady Contest.* Because I have heard you say “there was not so sincere a woman on the face of the earth.”

* *Sir Adam.* [*Aside.* And egad I almost wish I had married her. By what I have now said, lady Contest, I meant to let you know, that

in comparison with virtues, I have no esteem for a youthful or a beautiful face.

* *Lady Contest.* Oh dear! how you and I differ! for I here declare, I do love a beautiful youthful face, better than I love any thing in the whole world.

* *Sir Adam.* [*In a half smothered rage.* Leave the room—leave the room instantly. [*After a violent struggle.* No: Come back—come back, my dear—*Tenderly*—] [*Aside.* I'll be in a good humour presently—but not just yet.—Yes—I will get the better of it.—I won't use her ill—I have sworn at the altar, not to use her ill, and I will keep my vow. [*He sits down affecting perfect composure, and after a pause*—Pray, lady Contest, pray, have not you heard from your mother yet?

* *Lady Contest.* Not a line, nor a word.

* *Sir Adam.* It is wonderful that she should not send us a proper address! There is no doubt but that every letter we have sent to her since she has been abroad, has miscarried. However, it will be great joy and pride to her, when she hears of your marriage.

* *Lady Contest.* Yes—for she always said I was not born to make my fortune.

* *Sir Adam.* Which prediction I have annulled. And after all—Come hither—come hither—[*Takes her kindly by the hand*—And after all, I do not repent that I have—for although I cannot say that you possess all those qualifications which my first wife did, yet you behave very well considering your age.

* *Lady Contest.* And I am sure so do you, considering yours.

* *Sir Adam.* All my resolution is gone, and I can keep my temper no longer. [*Aside.*] Go into your own chamber immediately. [*He takes her by the hand and puts her off.*] I'll—I'll—I'll—[*Threatening as if going to follow her, then stops short.*] No, I'll go another way.

ART. XV. *The Story of the Moor of Venice. Translated from the Italian. With two Essays on Shakespeare, and preliminary Observations.* By Wolstenholme Parr, A. M. late Fellow of Corpus Christi College, Oxford. 8vo. 91 pa. Price 2s. 6d. Cadell. 1795.

FROM the midst of political and theological contests, it is no small relief to be called aside into the tranquil path of polite literature. We have been much obliged to the ingenious author of this pamphlet for the elegant amusement he has afforded us, by his introductory observations on biography, his remarks on the tragedies of Coriolanus and Othello, and his translation of the story of the Moor of Venice from the Italian. This story is one of a hundred novels, written in the year 1561. by Gian Battista Giraldi Cintio of Ferrara. The tale, which is well translated, agrees in the leading incidents with the plot of Shakspeare's play, except that the novellist makes the ensign, not Othello, kill Desdemona. It appears, however, from comparing the tale with the play, that the character of Othello was almost wholly created by Shakspeare. It would be injustice to Mr. Parr, not to make our readers acquainted with the correctness of his conception and language by a specimen. The following extract is part of his ingenious observations on Othello. P. 77.

* The moral character and opinions of Othello are more the result of momentary feeling and the suggestions of his own private sense of honour,

honour, than the consequences of system or the just deductions of reason. His education had precluded the general exercise of deliberation, and his passions were gaining force, while his reason languished in the weakness which inactivity produces. A sense of honour which so imperfectly supplies its place, steps in on every occasion with fragments of advice that involve him in the most singular and surprising contradictions. When his frame is convulsed and his spirit trembling at the knowledge of Desdemona's infidelity, he determines to commit a crime unworthy (as he confesses and laments) of the military name and profession; but in the gratification of his revenge feels not a pang of remorse for that virtue which he abandons.

“O now forever

Farewell the tranquil mind! farewell content!

Farewell the plum'd troops and the big war,

That make ambition virtue! O farewell!

* * * * *

———Othello's occupation's gone!”

• Imperfectly however as this sense supplies the place of reason in a moral view, it is certainly calculated to produce poetically a much greater beauty and variety of effect. The ardour and surprise of poetry have nothing in common with the rational and tranquil proceedings of prudence; where, without the aid of imagination, all that is to happen may be foretold by the simple force of sagacity, founded on experience. Othello jealous in his chamber, and Achilles angry in his tent, are pictures that interest us more than Æneas piously bearing away his father from the flames of Troy, or patiently expostulating with the wrath of Juno and the fury of the elements. A burning city and a tempest raised for the purpose of executing divine vengeance, are dazzling and sublime objects; but when the hero in the midst of them wants energy and fire, in the place of real and genuine passion, we are cheated with the weakness of descriptive poetry.

• Happy had it been for mankind, if all the mischiefs with which superstition has deformed society could have been compensated by the graces with which it has embellished poetry. So strong indeed is the alliance between those two sources of terrible and romantic fiction, that an epic or a tragic character is not considered as complete without some tincture of religious extasy. The fancy of Shakespeare, though excessively delighted with such embellishments, did not however adopt them rashly without first being assured of their fitness and congruity. The wandering and military life of Othello must be supposed to have prevented him from conforming generally to the tenets of any particular sect; and to have left his religious faith in still more uncertainty than his moral principles. Whatever struck his imagination in the belief of either people with whom he was most conversant, as applicable to his own fortune, naturally rested on his mind, and rendered it a tissue of the christian and mahometan persuasions. The singularity of his adventures, his numberless perils and escapes, might induce him almost reasonably to receive as true the potency of spells and the doctrines of predestination. The pleasures of love and the charms of beauty figured with so much distinction in the mahometan scheme of happiness, that whatever superstition consecrated to the benefit or protection of mankind, was endued with a capacity to improve or perpetuate these enjoyments. Hence has Shakespeare judiciously taken
occasion

occasion to confer a sort of preternatural importance on the handkerchief that was the last fatal confirmation of his jealousy.

" ——— : That handkerchief

Did an Egyptian to my mother give ;

She was a charmer, and could almost read the thoughts of people.

She told her, while she kept it, it would make her amiable :

Subdue my father intirely to her love ; but if she lost it,

Or made a gift of it, my father's eye

Should hold her loathly, and his spirits should hunt

After new fancies :

* * * * *

* The idea of an irreverfible predetermined destiny returns to his mind, when, conscious of the innocence of his former life and intentions, he finds himfelf involved in the moft horrible of crimes ; when, after all the dangers he had paffed, he fees that his courage can no longer protect him though apparently in a ftate of tranquillity and peace.

" Who can controul his fate ?——

* * * * *

Man but a ruft againft Othello's breaft,

And he retires ; ———

* * * * *

* In his death the fame fense of honour ftill prevails. In his laft moments he is exhibited in all the agony of guilt without one fymptom of fear : he fhews a tender and anxious regard for his reputation, but none for himfelf ; obfcurely hoping that the fervices which he has rendered to the ftate may diminifh the infamy attached to a foul and atrocious murder.'

We learn from an advertisement prefixed to the ftory, that the public may foon expect an italian tranflation of fome of the plays of Shakspeare, by a native of Padua.

T H E O L O G Y.

ART. XVI. *The Signs of the Times: or the Overthrow of the Papal Tyranny in France, the Prelude of Destruction to Popery and Despotism, but of Peace to Mankind.* By J. Bicheno. Part the Second. With an Address to the People of Great Britain. 8vo. 71 pages. Price 1s. 6d. Parsons. 1794.

IN our account of the firft part of this tract *, we bore our testimony to the author's ingenuity and liberality : and we find the opinion, we then formed, further confirmed, by grufing this continuation of his observations on the figns of the times. A third edition, with large additions, is juft published of the former part, under the title of '*Signs of the Times, or the Overthrow of the Papal Tyranny in France, the Prelude of Destruction to Popery and Despotism, but of Peace to Mankind.*' In this fecond part the author, after taking a retrospective view of the prophecies in the 5th, 6th,

* Analyt. Rev. Vol. xvi, p. 342.

7th, 8th, and 9th chapters of Revelations, in the application of which, to events already passed, there is, he remarks, a pretty general agreement among interpreters; he goes on to examine those predictions, which he apprehends direct our expectation towards the final destruction of popery, idolatry, and civil oppression. Having, as he judges, satisfactorily shown, in the first part of the work, that by the second beast (Rev. xiii, 11, &c) is meant the french tyranny, as perfected by Lewis xiv; that it was he who by the repeal of the edict of Nants, and the overthrow of all the remains of civil liberty in France, slew the *witnesses* for religious truth and civil liberty, who according to the prophecies have lain politically dead for three lunar days and a half, or 105 years;—he proceeds to justify the application of the sequel of the prophecy to subsequent events, particularly to the wars which have happened in the course of the present century, and to show in what manner they have prepared the way for the accomplishment of God's designs, in the predicted overthrow of the tenth part of the city, that is the destruction of monarchy and the privileged orders in France, as a prelude to the seventh trumpet, which is to bring those judgments that are to perfect the overthrow of papal tyranny and corruption. Upon the singular phenomenon of the union of protestants with papists for the support of what the former thought it heretofore their first duty to oppose, and for the overthrow of which they pray in all their churches, Mr. B. thus exclaims.

P. 43.—“When I read or hear the ravings of Mr. B—ke, and of such like orators, who are listened to with admiration and wonder, while they so feelingly describe the merits of the papal priesthood, the sanctity of all religious establishments, and the enormous impiety of touching this ark of God;—when I hear right reverend prelates of a protestant church, drawing the most invidious comparisons between the priests of the bloody whore of Babylon and the dissenting ministers of this country, (than whom, with the whole body of protestant dissenters, there are none who are more sincere in their loyalty to the king, in their attachment to the constitution, or more uniform in their obedience to the laws—but enemies to corruption, and friends to civil and religious liberty);—when I hear them, before the most august assemblies, breathing out nothing but brotherly love to the former, and nothing but wrath and bitterness against the latter, and all because these differ from them in opinion about tithes and religious establishments;—while I hear them exerting all their eloquence, not only to implore our protection and pity for the exiled priests of France as *fellow-creatures*, (for that would be praise-worthy, for, *if thine enemy hunger, feed him*) but as our *brethren, members of Christ, and heirs of the promises*; “more near and dear to us by far than some who, affecting to be called our protestant brethren, have no other title to be called protestant than a jew or a pagan, who, not being a christian, is for that reason only, not a papist;”—while I hear them softening our renunciation of the antichristian church of Rome, into an *estrangement*, and her idolatry and blasphemous dogmas into “*what we deem their errors and corruptions*;”—while I hear them wail over the fallen altars and violated riches of papal idolatry and superstition, without one sentence

sentence which may lead us to adore God, in the contemplation of those righteous and awful judgments by which he fulfils his word, and avenges the cause of the innocent;—I perceive in this unity of sentiment between such exalted protestants and the church of Rome a *sign of the times* which indicates no good to the friends of civil and religious liberty.—But I will leave such men to the mercy of God, and the public to their own reflections.—Rejoicing that the law protects the innocent, I hope that such men will never be permitted to realize their zeal in any thing beyond invective and wailing; and then, let them inveigh, let them wail.—Jesus I know, and Paul I know; but, who are these?—Not the genuine friends either of protestantism, their country, the king, or the constitution, which they make their theme.'

The work concludes with an address to the people of Great Britain; in which they are called upon to attend with seriousness to the signs of the times, and to reflect whether the motives, by which we are actuated in the present war, be such as are worthy of a free and enlightened people, of protestants and christians. A speedy reformation, both political and moral, is strongly urged as the only means of saving us from threatening ruin. Powerfully impressed by a conviction of the truth of the prophecies in the book of Revelation, and convinced of the accuracy of his own explanation of them, Mr. B. exhorts his countrymen to prepare for the evils to come with a degree of unaffected ardour, which, whatever be thought of his opinions, must give the reader a very favourable idea of his heart.

P. 71.—'Whilst I contemplate,' says he, 'the scene which Europe now presents, (a scene which blackens as it expands) and observe the exact conformity of the several parts already disclosed, with the pattern which inspiration has drawn, I anticipate the future, and seem to feel nothing but earthquakes, to hear nothing but thunders, to see nothing but slaughter; and I weep for the calamities of my fellow-creatures.—For the glimpse of one pleasant prospect we must stretch our eyes to years to come.—Oh, my country! how am I pained at the apprehension of thy fate! Thou mightest have dwelt in peace, and even turned to thine own advantage the madness of other nations:—but thou hast been deceived, and chosen war; thou hast committed thyself to the horrors of a tempest which threatens to lay in ruins all that is found within the circle of its rage!—"Is there no balm in Gilead?"—Are there no means left for the salvation of my country?—"Is there no physician there?"—Is there not one wise and patriotic statesman who loves his country, who loves truth and right more than gain, and who may be able to conduct a retreat, and heal our wounds?—Must we stand or fall with anti-christ, and make the fate of papal despots our own?—Has that warning no longer any validity, "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues?"—O thou Father of mercies, and Disposer of all events, touch the hearts of the rulers of the earth, and let a ray from Thee enlighten their minds!—Look with pity on the bleeding nations!—Speedily accomplish thy promises, and reveal thy mercy!'

ART. xvii. A Charge delivered to the Clergy of the Diocese of Lincoln, at the annual Visitation of that Diocese in May and June, 1794. By George Pretyman, D.D. F.R.S. Lord Bishop of Lincoln. 4to. 22 p. Price 1s. 6d. Cadell and Davies. 1794.

THE alarm-bell has of late been rung so loud in St. Stephen's chapel, that it has been heard to the most remote corner of the kingdom, and has even disturbed the repose of our ecclesiastical dignitaries, who were before quietly sleeping in their stalls. Rouzed from their long slumber, they are instantly seized with terror; and without staying to inform themselves, or to be informed by the watch, whether the old building is on fire, every cathedral resounds with the cry, 'the church is in danger.'

The bishop of Lincoln appears to feel the alarm, be it real or imaginary, with peculiar sensibility. So enormously has his terrified imagination magnified the dreaded consequences of innovation, that he sees, under what he calls the plausible pretext of reform, a design to destroy every principle of political subordination. His lordship informs his clergy, that, in the present contest, the points at issue are, 'whether there shall be any government, any order, any religion.' Thinking it necessary, in this perilous situation, to recur to first principles, he opens his charge with several fundamental propositions; such as, that man is designed by his maker for a state of society, to which subordination of rank and political power are essential; and that religious principles are indispensably necessary for supporting the civil magistrate in the execution of his office, and for the general purpose of preserving order and tranquillity in the state. In corroboration of these leading truths the bishop appeals to the authority of Aristotle and Cicero, Warburton, Wollaston, and Ryan. From several apt quotations, it appears, that orators, historians, and philosophers, have agreed to acknowledge the alliance between government and religion; and that ancient legislators, wisely availing themselves of men's natural propensities to receive religious impressions, 'in order to secure their obedience, pretended to have intercourse with some deity, from whom they professed to have received their laws, and endeavoured to keep this persuasion alive, and through it's means to strengthen the bonds of civil union, by erecting temples and instituting ceremonies in honour of those gods, under whose protection they affected to place their political as well as religious rites, and whom they represented as the avengers and rewarders of human actions.'

We remark, not without some degree of surprise, that, in this account, the arts of imposture, by which ancient legislators established their authority on the foundation of religion, are mentioned without any censure, and even without any distinction in favour of the alliance which modern european governments have formed with the true religion. We are surprised too, that his lordship's zeal for religious establishments should have led him to adopt the calumny against the french convention, of their having publicly and deliberately said there is no God.

We have heard, that there are atheists in France, and even in the french convention: but we have never heard, that, in any public act, the doctrine of atheism was avowed by that assembly.

As it is on political ground, that bishop P. in this charge, chiefly

rests the importance of religion; so it is on the same ground, that he builds his complaint of the attacks, which have of late been made upon the established church. He is angry with socinians, not so much because they hold erroneous opinions, as because they are naturally allied to republicans. The manner, in which the notion of this alliance is supported, the reader will see in the following extract.

P. 14. 'Not only the tenets and discipline of the established church have been attacked with indecent asperity, but all the leading doctrines of the Gospel have been called in question. The divinity and atonement of our Saviour, the personality and operation of the holy spirit, the inspiration of the holy Scriptures, and the expediency of public worship, have been seriously denied. And, such is the connexion between licentious opinions upon religion and upon government, that those, who have been most eager to rob christianity of all it's valuable and discriminating sanctions, have been the most active in their endeavours to destroy those distinctions, which are the basis of civil authority. Our ancestors of the last century had frequent opportunities of observing the close alliance between popery and despotism; and we, who live at the end of the eighteenth century, have seen the disciples of Socinus amongst the most zealous abettors of republican principles.

'This union of religious and political sentiments, in these two remarkable instances, will not excite much surprise in minds accustomed to mark the springs of human actions, and to trace the dependance and analogy subsisting between the principles, which actuate the conduct, and influence the judgment of men, upon different occasions. Surely it may be expected that they, who, upon subjects of religion, contend for an implicit submission to their ecclesiastical rulers, who refuse the common people the liberty of consulting the Scriptures, and who consider their priests as vested with the powers of indulgence and absolution, should be advocates for passive obedience to their civil governors. We here see the same blind subjection of the understanding, the same slavish compliance of the will, under the kindred yokes of tyranny and superstition. And in like manner, we may expect, that they, who, denying the necessity of a propitiatory sacrifice, presumptuously lay claim to eternal happiness upon the ground of their own merit; and who degrade the character of the divine Jesus into that of mere man, should endeavour to destroy all superiority in their fellow-creatures, and seek the gratification of their pride in the abolition of all worldly distinctions. The same captious and restless spirit, which leads men to cavil at the articles of our religious faith, and to reject the mysteries of the Gospel, because they surpass their comprehension, causes them to be dissatisfied with our civil constitution, and to represent it's essential parts as useless and dangerous, because they do not agree with their own imaginary ideas of unattainable perfection. We here again observe the same temper of mind directed to different objects, a similar error in judging of the dispensations of God, and of the institutions of men: and this natural alliance between certain opinions in matters of church and state, can alone account for the events of former and modern times.'

We shall neither inquire into the accuracy of the distinction made at the beginning of this passage, between the tenets of the established church, and the leading doctrines of the Gospel particularly specified; nor will

we examine too closely the exactness of the right reverend author's statement of the Socinian doctrine, in making the denial of the necessity of a propitiatory sacrifice to imply a claim to eternal happiness on the ground of personal merit. We will only, upon the general point here maintained, ask what necessary connexion there is between the theological tenet, that Jesus Christ was a mere man, and the political system of republicanism. With respect to the language, which his lordship has chosen to adopt, we must remark, that we know not how to reconcile with that candour and liberality, which we with pleasure have observed in his lordship's former publication, the contempt and odium, which he here casts upon many honest inquirers after truth, by stigmatizing their spirit as capricious and restless, their opinions as licentious, and the open declaration of their sentiments as cavilling at the mysteries of the Gospel.

The ingenious analogy, which the bishop here suggests, is certainly not supported by fact. As all Socinians are not republicans, so it is well known, that many orthodox persons, both in the church of England and in other sects, embrace political principles, which his lordship disapproves; and are so strangely deceived, as to imagine these principles to be the only true ground of British freedom. We can discover no relation between political and theological heresy, except it be, that both are the offspring of the same parent, free inquiry.

We are equally convinced with the right reverend author of this charge, that VAIN philosophy is a foolish and mischievous thing. But we apprehend some danger, lest, through extreme care to avoid the evils arising from this quarter, we should deprive ourselves of the benefit of that genuine philosophy, which consists in the diligent pursuit of truth, and its unbiassed and unreserved adoption.

ART. XVIII. *The Duty of Allegiance enforced from its Connection with Benevolence and Religion. A Sermon preached in the Parish Church of St. Mary, Colchester, on the 29th of September, 1794, before the Mayor and Corporation, and published at their Request. By Thomas Twining, M. A. Rector of the said Parish. 8vo. 23 pages. Price 1s. Colchester, Keymer; London, Cadell and Davies.*

THE alliance, which it is the object of this discourse to establish between benevolence, allegiance, and piety, every consistent friend to liberty and the rights of men will readily admit to be grounded in nature and reason. The ingenious author has shown, in elegant language, with much strength of argument, that the duty of allegiance and attachment to the government, under which we live, is enjoined equally by the love of our fellow-creatures, and by the fear of God:—by the former, because to oppose the ruling power, except in cases of real, urgent, and extreme necessity, is without sufficient reason to hazard the quiet and happiness of society;—by the latter, because civil government, being indispensable to the happiness of mankind, must be the will of God, a being infinitely good. On these grounds we fully accede to the author's leading doctrine, that illegal and forcible resistance to civil authority is never justifiable but in extreme cases; in cases of intolerable grievance, injustice, and oppression; in such cases as amount nearly to the necessity of self defence, the defence of property and life. In the application, which Mr. T. makes of this doctrine, we cannot, however, acquiesce; when he discourages such temperate exertions
for

for the redress of grievances as tend to prevent, not to hasten, the introduction of anarchy. It was unworthy of the good sense and moderation expressed in other parts of this sermon, to style the appellation, "*friend of the people*," the disgusting cant of modern patriotism. We cannot think the defects and abuses commonly complained of, to be so very trivial, as to render all exertions, attended with remote and improbable hazards, inconsistent with true patriotism. It may be wise to attempt the repair of a house, even though it should be attended with some risk of its timbers giving way.

ART. XIX. *A Sermon delivered in Attercliffe Chapel, on Friday, February 28th, 1794, being the Day appointed for a general Fast. To which is annexed, a Narrative of Transactions relative to the late Disposal of the Vicarage of Rotherham* By George Smith, M. A. late of Trinity College, Cambridge; Curate of the Parish Church of Sheffield. 8vo. Price 1s. Deighton.

SOME personal considerations have occasioned the printing of this sermon. The discourse gave offence to the loyal part of the congregation; on what ground we cannot discover; for we find nothing in it but strong expressions of regret on account of the sad necessity of war, and a faithful warning to his countrymen not to assure themselves of victory on account of the justice of their cause, while they practice vices, which may justly bring down upon them the displeasure of the Almighty, even though they profess to acknowledge his being and authority. The address is animated, and highly worthy of a christian minister, on a day of public humiliation, exhorting his fellow citizens to repentance. To the sermon is annexed a narrative, from which, according to the author's statement, it appears, that the living of Rotherham, which had been promised to him, was afterwards withheld, in consequence of complaints alleged by the parishioners to the patron, that Mr. S. was tainted with what are called jacobinical principles. We do not find, that any thing was objected against him on the score of talents, learning, or moral character: but in occasionally associating with dissenters, he committed, it seems, an unpardonable sin.

ART. XX. *The Principles and Extent of Christian Benevolence considered in a Sermon preached before the Governors of the Leicester Infirmary. At their anniversary Meeting, September 16, 1794.* By R. Housman, A. B. 4to. 20 pages. Price 1s. Matthews. 1794.

THE plain precept of christian benevolence is in this discourse strangely entangled with the obscure dogma of faith in the imputed righteousness of Christ; and liberal donations to the Leicester infirmary are solicited, upon the mystical ground of that love to Christ, which is the fruit of an implicit reliance on his merits, to the exclusion of all religious and moral duties as grounds of hope. Whether this circuitous way of preaching charity be more likely to prove effectual, than a direct appeal to the feelings of the benevolent heart, we are much inclined to question. However, though we are not disposed to say of creeds, that "*his can't be wrong whose life is in the right*," we readily pardon that error, if such it be, which easily connects itself with good works. The sermon is written in a popular and animated style.

ART. XXI. *A Sermon, preached, September 7, 1794, on Occasion of the Death of the Rev. William Turner; more than thirty Years Minister of the Congregation of Protestant Dissenters in Westgate, Wakefield; and published at their Request by William Wood. To which are added, Memoirs of Mr. Turner's Life and Writings. 8vo. 56 pages. Price 1s. Newcastle, Hodgson; London, Johnson. 1794.*

THE fulsome panegyrics, which have often been lavished upon the characters of the dead, rather for the sake of displaying the talents of the orator than paying a deserved tribute to merit, have brought into some discredit the practice of pronouncing funeral eulogies. No charge of this kind, however, can be alleged against the discourse now before us. The author, of whose talent for pulpit eloquence the public are already in possession of excellent specimens, in his volume of "Sermons on social Life," and his "Two Sermons on the Centenary of the Revolution," exhibits, in a few masterly strokes, a bold but simple outline of a character, which evidently appears, from the facts adduced in the subsequent memoirs, to have been entitled to high respect. The peculiar features of Mr. T.'s merit as a minister of religion, and the distinguishing excellencies of his character in private life, are described with that elegant simplicity, which plainly discover a strong conviction in the preacher, that he was copying from real life, and that his subject stood in no need of artificial embellishments. The memoirs too, which are drawn up by a different hand, form a plain and modest, but judicious, and, we have no doubt, accurate narrative of the leading particulars in Mr. T.'s life: from which the reader will be led to form so high an idea of his talent for scriptural criticism, as well as of his amiable and useful character, as to feel regret, that his diffidence prevented his leaving behind him any other publications, than a volume of sermons, several valuable papers in the first three volumes of the Theological Repository, and a few occasional criticisms communicated to Dr. Priestley, and published with the signature T. in his English Harmony of the Evangelists. Mr. W.'s delineation of Mr. T.'s character as a public teacher, and religious instructor, may afford an useful lesson to the younger clergy. Addressing the audience, he says:

'P. 15. You will add your testimony to mine, that, with a turn of mind, specially adapted to the ministerial character, he possessed also the intellectual talents and studious application that are requisite to render it respectable. His judgment was solid and clear; his imagination, if not brilliant, was lively and exact; his affections were warm, and, in the discharge of his official duties, were often displayed in a strain of pathetic expostulation and entreaty, which, without the aid of a forcible voice, entered deep into the bosom, and made a strong impression upon the heart. Not unacquainted with any of the branches of sound learning, he applied himself chiefly to those which have the nearest connection with his own profession. His ambition was not to shine as a scholar, but to be useful as a christian preacher. With this view, he applied his critical knowledge of the learned languages to the study of the sacred writings. Of his skill and penetration as a scripture-expositor, he has left valuable proofs in a periodical work, undertaken with the sole view to subjects of this kind, and chiefly conducted by his then neighbour and intimate associate, the excellent Dr. Priestley. In the course of his ordinary compositions, he also, not unfrequently, introduced explanations of obscure or dubious passages, and placed

placed others in such new and striking points of view, as were evidently the result of much reflection, and of a familiar acquaintance with the peculiar idioms of the original tongues. But these were only occasional displays of his literary powers. In the general turn of his popular discourses, he was plain, practical, and affecting. It was the prime object of his labours "to come home to the business and bosoms" of his hearers, and to promote the practice of christian virtues by a serious and interesting application of christian motives. He addressed, in their turn, the young and the old, the rich and the poor, the easy and the distressed; and administered to all, the advice or admonition, the consolation or encouragement which their respective cases required. And to every different case he adapted his instructions, with the cautious prudence of a deep insight into the workings of the human heart, with the pleasing simplicity of unaffected goodness, and with the winning earnestness of a lively interest in the everlasting happiness of mankind."

M. D.

ART. XXII. *A Sermon preached on Sunday, February the 23d, 1794, By Jeremiah Joyce, Twenty-three Weeks a Prisoner in the Tower of London. To which is added, an Appendix, containing an Account of the Author's Arrest for "Treasonable Practices;" his Examination before His Majesty's most Honourable Privy Council, his Commitment to the Tower, and subsequent Treatment. 8vo. 63 Pages. Price 1s. 6d. Ridgeway: 1794.*

THE preface to this sermon contains some pointed animadversions on the severe, and even unexampled punishments, lately inflicted on those, who have dared to exercise the right of free inquiry, and on the present alarming and calamitous war, which, on the part of some of the powers of Europe, appears to have had for its object, 'not the conquest of one particular province, or a single kingdom, but the total subjugation of the human mind.'

The text of the sermon is from Mark xiv, 27. "All ye shall be offended because of me this night." The purport of it is to recommend christian patience in suffering, and to fortify the mind against such calamities as are not the effects of guilt. It appears by a marginal note, that the preacher had in his eye, the sentence of Messrs. Muir, Palmer, Skirving, and Margarot, who about this time were carried down the river, on their voyage to Botany Bay, pursuant to the sentence of the high court of judiciary in Edinburgh, by which they were exposed to a long and rigorous banishment, for their zeal in behalf of those very principles, 'which but a few years since, introduced Mr. Pitt, the duke of Richmond, and others, into situations of the highest importance and responsibility in the country.'

The appendix is entirely occupied with the particulars of the arrest, examination and imprisonment of Mr. Joyce.

'It is scarcely necessary to premise,' says he, 'that on monday, the 12th of may, 1794, early in the morning, Mr. Thomas Hardy, the secretary to the "London Corresponding Society," was arrested, and his papers seized, by a warrant from Mr. secretary Dundas, on a charge of treasonable practices. On the same day Mr. Daniel Adams, who had acted for more than ten years, as secretary to the "Society for Constitutional Information," was apprehended on a similar

similar charge. It was immediately rumoured, that other persons connected with those societies, would be favoured with domiciliary visits of this nature, and that I must not expect to escape. Conscious of having never offended against the laws of my country, I treated the report in the same manner as I should have done any other in which I was not immediately concerned. I heard it, and repeated it among my friends; but continued undisturbed in the exercise of my business the remainder of that day, and the next, as if no such rumour had been spread.

‘ On wednesday, about eight o’clock in the morning, while I was conversing with lord Mahon and his two brothers, Mr. King, the under secretary of state, and Mr. Ross, one of his majesty’s messengers, were introduced to me, as having some private business to communicate. When the young gentlemen had left the room, Mr. Ross produced a warrant against me, for “treasonable practices,” by which he was authorized to seize my person, and all books and papers connected with the “Society for Constitutional Information,” and the “London Corresponding Society.” He demanded my keys; and after having searched my pockets and bed-chamber, Mr. King and himself selected from my drawers and book-case whatever they pleased. Among many other articles, which certainly did not come under the meaning of their warrant, they carried away with them the trial of Mr. Winterbotham; two copies of “Mr. Holt’s Vindication,” and the Trial of Mr. Joseph Gerald, entrusted to my care the preceding evening; “Peace and Reform,” by Mr. Daniel Stewart; a pamphlet, on the “union of parties,” by Mr. Bigge; with several other modern publications.

‘ Between nine and ten I was taken in a coach to Mr. Ross’s house, Charles-street, Westminster, where having breakfasted, he wished me to look over, and mark the papers and books which had been brought from my apartments; this I declined, as they had been given to the care of a servant for some time, as soon as we arrived at his house. About one o’clock I was ordered before the privy council, which was very fully attended; among many others there were the lord chancellor, the duke of Montrose, lord Hawkesbury, the earl of Chatham, lord Auckland, the marquis of Stafford, Mr. Pitt, Mr. Dundas, the Attorney and Solicitor General.’

The examination, which follows this narrative, is curious in many respects. Mr. J. was denied the assistance of counsel, and several attempts were made to inveigle him into answering interrogatories, which might have affected his own safety. Although he had been brought to them as a prisoner, Mr. Dundas assured him, that he was not ‘accused;’ the same gentleman also made an assertion, which cannot be fairly deduced from any principle acknowledged by the laws of *England*, that what ten or twelve years ago might have been ‘meritorious,’ may now deserve ‘punishment.’ When interrogated relative to a letter ‘addressed to Mr. Horne Tooke, lord Loughborough very gravely assured him, that he stood ‘upon the brink of ————;’ and therefore, in justice to himself, ought to give a direct answer.

About two o’clock on monday, the 19th of may, Mr. J. was committed a close prisoner to the Tower. On application, however,

to the privy council, books, pens, ink, paper, and newspapers, were allowed, under certain restrictions, and some of his relations were permitted to visit him twice a week, for two hours each time, in the presence of the gentleman jailor, or his deputy. After eight days residence at the yeoman porter's, he was removed to one of the towers, and at first, the epithets of jacobin, democrat, king-killer, &c., were very liberally bestowed on him, by the passengers, whose minds had been inflamed by the votes of the peers, commons, &c.: but when the people had time to consider and investigate, the known humanity of the english character prevailed, and these reproaches were converted into benedictions.

The following short quotation will afford the reader an idea of the political opinions of the author.

'The principles of freedom which characterized our forefathers, are certainly not of the order of the day. The doctrines which seated the prince of Orange on the british throne, and which have secured the crown to the present reigning family, are not only *unfashionable*, but have in some instances been punished with unexampled rigour. To these principles, as those upon which all just government is founded, I have never scrupled to avow an open attachment;—an attachment which is not the effect of sudden impression, but the consequence of instructions which I imbibed in early youth. I can remember nothing of earlier date than the honest indignation of a late highly respected parent, against the measures taken to enslave our brethren across the Atlantic. From him I learned to consider the cause of America as the cause of man. His gratitude to the opposers of that unnatural and malignant war was unbounded. The names of Chatham, Camden, and their coadjutors, (the jacobins of that day) were dear to his heart, and the continual theme of his praise. From that period then, I may date my attachment to the principles of freedom; it increased in proportion to my years; nor can I call to my recollection a moment in my life, when my feelings were not abhorrent of arbitrary power, and the means by which it is supported. This being the case, it will not appear strange, that at a period when the discussions on the subject of civil liberty became almost universal, my attention should be forcibly drawn to the point in dispute. Sullen indeed, must be the disposition of that man, who can stand unmoved amidst the discordant and clashing opinions which are the subjects of debate in the present day.

'To the sound of freedom's voice my heart always vibrated; and imagining that the constitution of my country was built upon the generous principles of liberty, and that this was still the land of free inquiry, I never hesitated to avow, with frankness and boldness, all my political opinions. What I felt myself, I thought it my duty to make others feel; I endeavoured therefore to diffuse constitutional knowledge among my fellow-citizens. And the more effectually to do this, I joined the Society for Constitutional Information, the publications of which had been put into my hands, and to the principles of which I most cordially assented.'

O.

ART.

ART. XXIII. *How far Methodism conduces to the Interests of Christianity, and the Welfare of Society; impartially considered, in a Sermon, preached at the Visitation of the Right Reverend Father in God, William, Lord Bishop of Chester; bolden at Boroughbridge, in Yorkshire, September 2, 1794.* By the Rev. Samuel Clapham, M. A. 4to. 32 p. Price 1s. Leeds, Binns; London, Johnson. 1795.

THE history of methodism is a subject, which may afford ample scope for speculation, both to the philosopher and the divine. It is no easy task to ascertain it's true character, and to appreciate accurately it's effect upon the moral and religious state of society. This, however, is the task, which is undertaken, and executed at some length, in this sermon. The author first examines the claim of this sect to the credit of having done good to christianity, and to society. From the nature of their doctrine of inspiration, he endeavours to prove, that their pretension of preaching the word of God in it's genuine purity is ill founded; and from their method of quoting and explaining the Scripture, that they do not promote biblical knowledge. He however admits, that they have benefited society by improving the morals of the lower classes of the people. In contrast to this, which he considers as the only substantial proof of advantage derived from this sect, he insists particularly upon their avowed contempt of the general body of the clergy; their uncharitable censures upon all, who do not adopt their principles; their neglect of the moral education of their children; and the inferior degree of stress which they lay upon morality, in comparison with faith and religious enthusiasm. In conclusion, the causes of the prevalence of methodism are said to be, the powerful address which it's preachers make to men's hopes and fears; their arrogant pretensions to superiour light; the popular arts which they employ in conducting the public service of religion; and the pains which they take to depreciate all other forms of religion. Mr. C. candidly adds to this enumeration the negligencies and inattentions of the regular clergy: and concludes with exhorting his brethren to more diligent and zealous exertions.

Many of the observations made in this discourse are doubtless well founded: but we think the author censures the methodists too severely on some points, particularly on that of education; and we apprehend much more might be urged in their favour than is here done, on the ground of their moral effect upon society. The change they have produced upon the manners of the common people is great; and it ought not to be forgotten, that they have contributed in a very considerable degree to the diffusion of knowledge. If they have taught many errors, they have, however, led multitudes to reflection, who were before scarcely thinking beings; and it is much better for men, that they should think erroneously, than that they should not think at all. The wisest men have passed through error and prejudice to knowledge.

ART. XXIV. *A Course of Prayer, for each Day in the Week, suitable to every Christian Family. Printed from the Manuscripts of the late Rev. Augustus Toplady, Vicar of Broad Hembury, Devon.* 8vo. 34 p. Pr. 6d. Row. 1794.

THOSE, who are acquainted with the character and writings of the late Mr. Toplady, will expect to find these prayers strongly tinged with

with what is commonly called orthodoxy. And, whether they consider this as an excellence or a fault, they will not be disappointed. The language, however, with due allowance for the peculiarities of calvinistic phraseology, is plain and simple.

ART. XXV. *A History of the Christian Church, from the earliest Period to the present Time*; by G. Gregory, D. D. &c. A new Edition corrected and enlarged. 2 vols. 8vo. 1087 p. Pr. 14s. in boards. Kearsley. 1795.

IN our review of the former edition of this work we saw much reason to recommend it as an useful publication. In it's present improved state it appears still more deserving of the public attention, and exhibits an interesting and popular view of all the important transactions, that have taken place in the christian church from the earliest periods.

The work is introduced by a dedication to the lord bishop of Durham, in which the following paragraph particularly arrested our attention. P. iv.

'It will be only doing justice to my intentions, my lord, to believe that my sole object in the compilation of this history has been the cause of *truth* and of *piety*. If, in the course of my researches, I have seen some occasion for commendation on that national establishment, of which I have the honour to be a member, the candid of every sect will, I flatter myself, not ascribe those commendations to venal motives.—Few persons have less obligation in a pecuniary view than I have to the church; few have less sanguine hopes of preferment than I entertain; and the evening of my life, which is fast approaching, will necessarily preclude both the desire and the enjoyment of it.—I shall probably die as I have lived—a curate. I do not, however, on this account repine. I am not so unreasonable as to think that the revenues of any establishment can be so extensive as to gratify the views of every candidate; nor so vain as to imagine that my merits or services entitle me to any extraordinary share: and I mention the circumstance chiefly to prove that, though a clergyman of the establishment, I can write in its defence as disinterestedly as a layman; and that I am neither influenced by the fear of losing my present preferment, nor by the hope of new acquisitions.'

This apology for the established church may possibly satisfy Dr. G.; but we appeal to our readers, whether if the rewards and emoluments, which from the very nature of a *religious* establishment, are due only to virtue and learning, be bartered away in promoting the projects of statesmen, and in enlarging the scope of parliamentary influence, there be not something radically wrong? Let the advocates for the alliance between church and state consider this circumstance, and answer it if they can.

The following paragraph from the preface to this edition will be approved by every real christian.

P. x. 'Though an ecclesiastic of the church of England, I have endeavoured to treat every sect of christians with candour; and I can truly say that I love and respect them all. Nothing would give me more pain than the consciousness of having misrepresented any. I have in general extracted my account of their tenets from their own writers; and

and if I have been guilty of any mistake, it has been solely for want of perfect information concerning them.'

To this profession our author has pretty generally adhered, except that, in representing the doctrines of the early ages, we do not think he has given that attention to the arguments of the unitarians, which they deserve. By his statement it would appear, that the doctrine of a trinity in unity was the orthodox creed from the first ages of christianity: but this assertion has been controverted by authors of at least equal ability with Dr. G., and ought not to have been taken for granted. The works of Dr. Priestley are however frequently quoted by our author, and always with respect.

Among the most valuable additions to these volumes, is a learned and ingenious dissertation on the vision of Constantine by the Rev. Mr. Henley, of Rendlesham, in which that very exceptionable story is ably combated, and many will think completely refuted.

The work is ornamented by two plates, one to each volume, representing instruments of martyrdom found in the cemeteries of Rome, which afford an ocular refutation of Mr. Gibbon's laboured defence of pagan toleration and liberality.

M. D.

P O L I T I C S.

ART. XXVI. *A Speech intended to have been spoken in the House of Commons, on Tuesday, the 30th of December, 1794, on the Causes and the Remedies of the Impotence of the States at present united against France.* 8vo. 49 pages. Evans. 1795.

IT is here asked, how France our natural, or at least our geographical enemy, whom in our two last wars we baffled, though assisted by Spain, and various other states, not only braves but over-powers us on the continent, aided as we are by half Europe.

According to Mr. Arthur Young, the agricultural produce of that country is only 262 millions, while that of our own is 275. In addition to this, we possess the trade of the Levant, of the Mediterranean, of Spain, of Portugal, of the East and West Indies; it must follow therefore, according to the author, that it is not to her 'wealth,' that France is indebted for her victories.

To what then are her triumphs to be ascribed? Her present population cannot, he says, exceed 24 millions; whereas 26 millions are to be found in Germany alone, 12 millions in the austrian hereditary dominions, 30 millions in Russia, 3 millions in both the Prussias, 10 millions in Spain, 2 millions and a half in Portugal, 3 in Holland, 12 in Sardinia, Naples, and Lombardy, 15 in the British empire in Europe, while the number of our subjects in other parts of the globe exceeds the present number of citizens in France. Upon the whole, the superiour population of the states now opposed to the french is estimated at nearly five to one.

This proportion, however, does not hold in the field, for all the triumphs of the republicans are attributed to the immense superiority of their armies. 'Every frenchman is now a soldier; it is in vain for him to plead privilege, as the privileged orders are no more; neither law, nor phyic, nor divinity, can claim exemption; the

the patricians and the plebeians, the merchants and traders, the manufacturers, the mechanics and peasants, are all melted down by the fervent heat of revolutionary principles into one mass constituting a kind of corinthian composition, more valuable than any of the original ingredients.' Such a formidable phalanx of armed freemen as this is deemed more than a match 'for the luxurious and enervated manufacturers and shopkeepers of monarchies and commercial states.'

The following passage has an immediate connexion with the question now agitated, relative to the finances of France. P, 10.

'But it will be asked, how is France enabled to support the enormous armies which she raises and recruits with so much facility? The solution is easy: under the old government, her armies amounted in time of war to four hundred thousand men; her armies of clergymen to one hundred and sixty-six thousand and twenty-nine; her armies of the monastic order to two hundred thousand; and her armies of the nobility, and the noblesse, with their idle dependents to as many as both. Add to these sums the force resulting from the abolition of fifty or sixty days of rest, and sometimes of extravagance, you will find that France is now as able to maintain twelve hundred thousand men in arms, as she was under her kings to maintain four hundred thousand. By the abolition of monarchy, she retrenches a million and a half, at least from her expences, and adds to her income three millions and a half by having no days of idleness. Thus then by the abolition of monarchy and idleness, there is a revenue of five millions sterling, and by the extermination of the privileged orders, and the extinction of monkery and superstition, a fund is created fully adequate to the support of seven hundred thousand men. To these seven hundred thousand, add the four hundred thousand men maintained according to the old system, and you have an aggregate of one million one hundred thousand men, besides an annual revenue of five millions sterling to answer any sudden and unforeseen emergency. Need I mention, that in aid of all these advantages, a general spirit of œconomy, industry, and exertion, natural in all new and national plans, is introduced, and that it is impossible to calculate the benefit of emancipation from the thralldom of priestcraft and superstition, and of the infusion of the manly spirit of reason?

'Let us compute the armies of religionists maintained by the combined powers, to fight the devil and his angels. In Portugal we find two hundred and fifty thousand of every denomination; in the king of Sardinia's dominions, 350,000; in Naples and Sicily, 113,000; in the popedom, 100,000; in Spain, 200,000; in Germany, and in the austrian and prussian dominions, more than 200,000; in Holland, 3000; and in England, Scotland, and Ireland, above 30,000, making in all, nearly one million two hundred and fifty thousand. Here then is an immense host, more numerous and much more expensive than all the french armies, for the tithes give the ecclesiastics in every circle of ten years, one year's whole produce of all the landed property in these states, except Scotland and Holland, which in this balance are as light as a feather; and they have besides a hundred other ways of drawing the substance of the laity into

into their vortex. After a full view of this fact, why should we be surprized at the abortive efforts of the continental powers against France? Were it necessary to assign any other cause, we might produce the unequal division of property, the prodigious multitude of kings, of princes and princesses, of electors, landgraves, margraves, burgraves, archdukes, dukes, marquises, earls, viscounts, burgomasters, barons and baronets, and knights, with an endless train of idle and devouring attendants, that consume the substance of the people, and leave no revenue for any grand national operation. It is allowed by all historians, that in the feudal times, when every state contained as many despots as barons, the wars carried on by the european kingdoms resembled the predatory incursions of pirates and banditti, rather than the regular military plans of great nations. Is not this observation applicable to the present times? Is not Germany with it's emperor, it's kings, it's eight electors, it's three hundred independent princes, it's numerous ecclesiastical sovereigns, and it's sixty-one privileged imperial towns, exactly in this situation? The fact is too notorious to be denied. What exertion then, suited to it's magnitude, can be expected from so disjointed and rickety a body, of which the limbs are disproportionate, by being some of them over fed, and some starved. Hengary and Bohemia stand nearly in the same predicament; and Spain and Portugal in a worse, if a worse can be; as beside the weight of the nobility, the heavy finger of the church presses them universally down, and reduces them to a state of torpor, calculated for passively submitting to the depredations of a lousy host of sans-culottes. Belgium groans under its ecclesiastics and visionaries, and Holland under its burgomasters, and they have groaned so long, that they no longer shoot up like the palm, in spite of oppression, but bend like the willow, and suffer the storm to pass over them. Inured to oppression, they have lost the spring and elasticity of their ancestors, and with the mean spirit of hindoos, become passively the prey of every invader.

* Great Britain labours under the same misfortune, though not in so great a degree. For the constant increase of the nobles, who, once elevated, become hereditary legislators, causes an excessive preponderance at the focus, and scorches the lighter bodies by making them dance round their centre in too narrow a circle. From astronomy we know that the different systems in the natural world, gravitate to each other, and in the political the gravitation is equally obvious. The nobility gravitate to the king, the commons to the nobility, and the people to all. This, however, would be mighty well, if, like the sun, they communicated light and heat to their surrounding attendants; but the misfortune is, that, instead of this beneficial effect, they reduce their satellites to a *caput mortuum*, or at least exhaust their vital heat, and in proportion to the increase of their own warmth and splendor, render them cold, comfortless, and darksome. The modern baron, it is true, cannot at his pleasure summon his tenants into the field, to gratify his pride, his avarice, or his revenge; but he can by his influence in a diet, or parliament, excite a war, and then vote away the money of his tenants, much of which often finds its way into his own coffers, or into the pockets of

of his relations, if he happens to be a treasurer, a pay-master, or a teller, and they to be admirals, generals or receivers.

'Thus then the two privileged orders, the clergy and nobility, are the two heavy mill-stones that hang to the necks of all the belligerent powers, except the French, and which render them nerveless and impotent.'

This 'intended speech' abounds with a number of interesting observations relative to the impolicy of tythes, and the flagrant injustice of the present system of representation.

ART. XXVII. *The Grounds of Aldermen Wilkes and Boydell's proposed Petitions for Peace, examined and refuted.* By J. Reeves, Esq. 8vo. 27 pages. Price 1s. Downes. 1795.

THIS is an ironical attack on the abettors of the ministry, under the name of a man, supposed to be one of their creatures. The author, whoever he may be affects to blame the ward of Cheap, for substituting the expressions of 'an injurious, ruinous, and destructive war,' to the courtly terms 'just, necessary, and glorious;' and the inhabitants, as well as those of Farringdon without, are pronounced to act more like tradesmen than politicians, in bawling for an 'immediate peace.' We shall here transcribe one or two short passages, pointing out some of the many *blessings* that have resulted from the present contest.

'Many a school boy has thus been happily rewarded for not breaking out of bounds, and been enabled at once to write "captain" before he joined his *corps*, and more than one pretty ensign, with a speed of metamorphosis, that laughs at grubs and butterflies, was upon the wing as a lieutenant colonel, in less than nine cloudy idle months! The bankruptcies indeed, in some sort, tarnish a little of the glory in our gazettes, and make it not come quite so cheap. But they are not so numerous as some people imagine. —More than *twenty five bankrupts* I never saw in any one day's gazette! and I understand that there never were more than about nine hundred within the year! And even these are not to be posted only on one side of the ledger. Surely every advocate for the war, can make it well appear, that like a militia and a navy, much of the money by bankruptcies must be spent at home, among other useful citizens, viz. bailiffs, law-stationers, publicans, agents, and attornies—not to mention the stamp officers and chancery man, whom every body must with grateful admiration wish to meet with their deserts.

'The contractors and commissioners are another set of men, equally respectful and needful. And how, but or by the war, the just and necessary war, could there have been time and place for their merits or for their rewards? Every englishman must know how to prize names and objects so independent and very venerable: as the black cattle of Mellish, and the tent equipage of Trotter. And it is also by the glorious possibilities of the war, that we may vaunt, having in the *pay*, and who should not call it the *service* of englishmen, the whole *corps* of commissaries which we have! a whole *corps* very doughty and not very dear. In this eulogy, I have not leisure or paper enough to *specify* all the

subaltern commissaries and pay masters, no doubt as useful and immaculate as their chief! I can only state, as one happy consequence of the war, and we wish them joy of all their pay and all their perquisites, that to the following worthy men, we are thus enabled to bestow to their known merit, the small tribute of eight and five guineas a day, viz. commissary general Watson, deputy ditto Mesurier. These are for the triumphant army which *did* exult under the command of his royal highness the duke of York. While for the *vast* army of 6,400 men, which were ordered so wisely into Ostend, when White's brigade were ordered out of Ostend, the sapient *gratitude* of englishmen has displayed a similar sense of merit, in giving the same requital to commissary general Davison, and to commissary general doctor Dornford. The first, the incorruptible friend of Mr. Nepean—the second, the champion of *aspersed innocence*, in the university of Gottingen. If it had not been for the war, all the greater vices of these great men might, alas! have been overlooked for ever.

‘The french republic may affect indifference to *final causes*, but a mind profiting from history sacred and *prophane*, will be satisfied that there is nothing in vain; and though in the tropical latitudes, men may deplore the pestilence by which their fellow creatures are no more, they must acknowledge that thence there may be appointed food for animals, which otherwise might not have been able to leave the sharks, the sword fish, and each other monstrous voracity in the great unfathomable deep.’

ART. XXVIII. *A Letter to Mr Sheridan, on his Conduct in Parliament.* By a Suffolk Freeholder. 8vo. 50 pages. Price 1s. Bury St. Edmonds, Rackham; London, Richardson. 1794.

MR. SHERIDAN is here accused of certain crimes, in which he himself, and many good and enlightened englishmen, would deem it their glory to be involved. Among the heavy charges urged against him are the following: a steady denial of existing plots and treasons; a generous compassion for the unmerited fate of Messrs. Muir, Palmer, Skirving, &c.; an open and avowed abhorrence of the recent conduct of the scottish judges; a wish for the liberation of ‘citizen Fayette,’ from the dungeon in which he has been so long immured; a full conviction of the guilt of the system now practised; and a candid recognition of the present inadequate representation of the people in parliament.

Every enemy of the war with France is treated with contumely; a benevolent and independent earl is represented ‘as sunk in the dregs of republicanism, and breathing nothing but mischief and madness;’ the open conduct of a certain duke is termed ‘querulous imbecility,’ while the explicit avowal of a marquis is called ‘tortuous ambiguity.’ The following quotation will show, what description of men are entitled to this writer’s panegyric.

‘In this motley group, and voting constantly with the admirer of Condorcet and the friend of Brissot, I see with equal surprise and concern, the earl of Guilford. Not content with adhering to Mr. Fox, whose enmity and friendship were alike fatal to his father,

father, he acts in concert with his basest and bitterest revilers, with a man who, because he is a hypocrite, fancies himself a politician; who, with talents barely sufficient for a little clerk in office, affected to despise the abilities of a North; and without a single virtue to redeem his own character from infamy, dared to defame his unfulfilled integrity.

‘ This would-be statesman has, however, been long consigned to oblivion and contempt, and lives with scarce a partizan, and without a friend; lord North, on the contrary, died respected and lamented: and I believe it will be found difficult to find in the english annals a minister more zealously attached to the interests of his country, more anxious to promote them, more loyal to his sovereign, or more desirous of preserving the constitution whole and intire? Happy should I be to see the son emulate the example of his illustrious father, and relinquish a party which the duke of Portland has abandoned, which the marquis of Lansdowne has joined, and of which you Mr. Sheridan, are only not the leader. This is a tribute which I cheerfully pay to the memory of a man for whom I always entertained a sincere respect, and whom I was happy to see distinguished with the highest honour that the university, of which I was a member, is enabled to confer.’

o.

ART. XXIX. *Æsop: an Alarmist.* 8vo. 90 pages. Price 2s. Stockdale. 1794.

POOR old Æsop, who is here pressed into the service of the alarmists, instead of being employed, as for ages he has been wont, in the useful office of teaching plain moral lessons to children, is now sent out through the kingdom, to preach court-politics to jacobins and democrats.

Some of the fables are tolerably well told, and, though turned to purposes of which the authors never dreamt, are not without ingenuity in the application: others are insufferably insipid. We shall give a specimen of each kind.

P. 59.—‘ THE OAK AND THE WILLOW.’

‘ There happened a controversy once between an Oak and a Willow, upon the subject of their strength. The Oak upbraided the Willow that it was weak and wavering, and gave way to every blast. The Willow only replied that the next tempest should resolve the question. Soon after this it blew a violent storm: the Willow bowed, and gave way to the gust, and still recovered itself again without receiving any damage; but the Oak was stubborn, and chose rather to break than bend.

‘ Few states have abided the pelting of political storms: the stubbornest may brave them for a time; but, if once overcome, root and branch all perish together. But, in our pliant constitution, individuals and whole nations in vain try their strength upon our rooted establishments: for such is the constant re-action resulting from the counterpoise of interests and authority, and such the elastic vigour of our system, that the pressure of these assailants only serves to exercise its resources.’

P. 24.—‘THE LION AND THE FOUR BULLS.’

‘There was a party of four Bulls that struck up a league to keep and feed together, and to join their forces in case of an enemy. If the Lion could have met with any one of them singly, he would have done his work; but as long as they kept to this confederacy, there was no managing them. They at last fell to variance amongst themselves; the Lion made his advantage of it, and with great ease gained his end of them all, one after another.

‘If the issue of the war be favourable to France, it will be because the other three Bulls will not stand by John Bull.’

Why was John Bull such a fool as to enter into a party with Bulls, who were never likely to stand by him?

ART. XXX. *The Crisis. A Collection of Essays written in the Years 1792 and 1793, upon Toleration, Public Credit, the Elective Franchise in Ireland, the Emancipation of the British Catholics, with other interesting and miscellaneous Subjects.* 8vo. 228 pp. Price 4s. Hookham, and Co. 1794.

THE greater part of these essays have already appeared in print, in the form of letters, in the *Public Advertiser*. Most of them treat of political questions, of which the principal are the emancipation of the Irish Roman Catholics; the French revolution; parliamentary reform; the present war; executive justice; public credit; and the regulation of interest. The papers, except upon the first subject, appear to have been rather the casual suggestions of the occasion, than the result of laborious investigation. In the passing moment they might deserve some attention; but, after the changes which have taken place since they were written, we apprehend they will appear interesting to few readers. The writer, though a zealous advocate for the enlargement of the rights of Roman Catholics in Ireland, is no friend to the extension of political liberty in England, or to the establishment of freedom in any other country. That our readers may have some idea of his manner of thinking and writing, we shall copy a short passage on the general topic of *interest*.

P. 163.—‘In early periods, interest was held to be immoral and unlawful: it was first allowed, and limited to 10 per cent. in the 37th year of Henry the VIIIth; before which period, a predominant superstition, backed by the authority of Aristotle, and the doctrines of the schoolmen, discountenanced it, by a contumelious term, which has lasted to our days; and it was held to be an evil that ought to be interdicted.

‘Interest has been since reduced from ten, to eight, to six, and lastly, to five per cent. in 1714: limitations which have been adopted by the wisest councils, and the most enlightened parliaments, and countenanced by great commercial authorities.

‘On the other hand, in Holland there are no legal limitations of the price of money, nor restrictions of interest, in a country where it is lower than in any other part of Europe: fraud, it is true,

is guarded against, registers of all pecuniary transactions, and publicity in all transfers, are prevalent; but men are left to make their own bargains, and are guided only by their own discretion in their loans; thus the price of money, like water, finds its level in that country, regulates its just rate according to risques and circumstances, and spontaneously ascertains its own natural interest.

‘ Of those who adopt the principle of restrictions, similar to those which have prevailed in England, is doctor Smith, the great author of the *Wealth of Nations*: while, in former days, lord Bacon, and lately, the ingenious Mr. Bentham, and the laborious pen of Mr. Playfair, have been employed in contending that the interest of money should be unrestrained, and find its own level in a commercial country.

‘ Thus circumstanced, it is evident that there is no question where authorities are more equally balanced, none where opinions are more divided; where it is more difficult to turn the scale, or to decide on which side truth preponderates.

‘ Three observations have, however, been made, which must have great weight by the advocates for leaving interest to find its own rate, freed from any restraint, and uncontroled by any legal limitation.

‘ The first is, that every loan resembles an insurance; that its terms must vary according to circumstances, and be proportionate to risques that are incurred; that interest would thus be a standard of credit: good securities would obtain money at an easy rate, while adventurers would be highly taxed in the terms of their loans, and a check would thus be given to extravagant speculations, which would no longer out-run security.

‘ Secondly, that lenders who demanded too much would be naturally checked by borrowing from others at more reasonable rates: in plainer terms, if an unreasonable interest was exacted by A. that the loan might be had from B. on lower terms, and the first creditors demand be thus discharged; or, if not, if a more advantageous bargain could not be made, it would be plain that the terms of the first loan were just and equitable.

‘ Lastly, it has been proved, at the period of the american war, that, in forced sales, either in land or money, a debtor would lose, if compelled to sell from known and urgent distress, in one case thirty-seven, and in another thirty-two per cent. consequently, that if he were allowed to borrow at above twelve per cent. he would be a gainer of more than twenty per cent. This calculation would exceed the bounds of this essay; and I must refer to the sixth letter upon this subject, in the curious and interesting treatise of Mr. Bentham.

‘ But, though the favourers of this doctrine promise such vast advantages to this country, by freeing interest from legal restraints, it would be presumptuous to conclude that they had brought this matter to a clear demonstration: experiment and actual experience can, perhaps, alone decide this great and interesting question—it might not, probably, be inexpedient to try it for a time, and to adopt a temporary repeal; and the more so,

as Montesquieu, from the example of France, where limitations of interest, under their former government, were ineffectual to regulate its rate, has asserted, that this is a matter to which laws cannot always extend; that evasions will often predominate; that restraints often tend to encumber honest men and fair dealers, without curbing the prodigal, or checking the usurer.

The volume contains some papers on the french theatres, chiefly intended to describe the late improvements which have been made in them.

D. M.

ART. XXXI. *The London Militia Act considered: being an Abstract of the Bill, with Notes on the several Clauses; to which are added, an authentic Account of its Progress through the Common-Council and House of Commons. And Remarks on Mr. Dean's Letter.* 8vo. 25 pages. Price 6d. Symonds. 1794.

THE preamble of this very unpopular bill is here stated to be defective, as it contains 'assertions instead of reasons;' and the following, among many other clauses, are reckoned highly objectionable: the 2d, which establishes the officers for life, notwithstanding the expiration, revocation, or discontinuance of the commission of lieutenancy. The 6th, by which one man 'is compelled to divide himself into three,' for if a man serve in his own person, he still must find two substitutes; it is also remarked, that neither the lame, the blind, nor even women, are exempted from serving as 'London militia men.' The 7th, by which persons chosen may find substitutes to serve for five years, and also for such further time, as the militia shall remain embodied. It is suggested, that, by this provision, the king may compel substitutes to serve during their lives. The 10th, by which quakers refusing or neglecting to serve or find a substitute, instead of being fined 10l. like the other citizens, according to clause 1x, are 'to have their goods distrained and sold for such sum as the providing a substitute may cost the lieutenancy.' This is obviously partial, oppressive, and unjust. The 14th, by which a 'ward rate' is to be levied. This ward rate, as well as the penalties introduced by the 6th clause, are stated to be new burdens on the citizens, the trophy tax having hitherto defrayed all expences, excepting on extraordinary occasions, which have not occurred for half a century. It is, however, to be observed, that with such indecent haste does this bill appear to have been drawn up, that no compulsory clause has been introduced for procuring payment of the rate in question. By xxvii one half of the pay of the private (one shilling per day) may be stopped for linen, stockings, and other necessaries, while the stoppages in regular regiments amount only to two-pence per day, for the same articles. By xlvii all commissions heretofore granted by the commissioners shall cease, and become void, after passing this bill. In consequence of this clause, the city of London, at a period of terror and alarm, was left intirely defenceless, for the old militia was thus annihilated, and of the new corps not a single man is yet raised!

The

The principle of this bill is infinitely more dangerous, in our opinion, than any of the ridiculous, incompetent, or impracticable clauses here alluded to; as the commissions, which are now for life, not only render the colonels independent of the city, but the London militia, the last remains of the old constitutional defence of the kingdom, and which distinguished itself in such a gallant manner at the battle of Newbury, is now in a great measure under the jurisdiction of the crown. It is also to be observed, that this force, hitherto stationary for the protection of the capital, may be put in motion, and removed to the extremity of the kingdom, at the will of the cabinet. That discipline was wanting in this *corps* cannot be denied: but could it not have been obtained in this, as in the other militia regiments, without such a sacrifice, as the surrender of the city franchises?

It is here suggested, that the proceedings of the court of lieutenancy are liable to suspicion; the majority of that court being foreigners to the city, appointed during the mayoralty of Sir James Sanderson, whose subservience to administration is well known. But it is equally alarming, 'that those citizens, who, in the court of lieutenancy were most active in promoting the bill, were the very men who have obtained, or who expected to obtain commissions, or places of emolument for life under it, and that the person who first seconded the measure was alderman Clark, who receives a salary from government as one of the Westminster justices.' The common-council appear to be highly blameable in so easily admitting and acting upon a report, brought in by men immediately interested for its adoption.

'With regard to obtaining redress, I think,' says the author, 'the most certain way is to repeal the bill, and bring in a new one, which shall have no other object than the putting the militia on a proper footing. Redress may indeed be obtained by repealing the objectionable parts, particularly the 32d and 34th clauses, but the bill is so full of blunders, and mischief, that I fear in stopping up one hole, two or three others might be made. I wish that the redress should rather come through the common council than by the exertions of the citizens in opposition to the wishes of that body. For this purpose, I think, the petition now signing, extremely well calculated, as it is moderate in its language and apposite in its substance. From what has already been said, it is very easy to prove the complaints of the petition: I will shortly repeat them. The militia system of London is changed in an alarming manner, in as much as the sovereign controul over them is taken from the city, and given to the crown, and no more than 1200 can now be raised, though formerly the city could embody more than 9000 men for its defence; the officers are rendered independent for life, and a door is opened by which all sorts of troops may be quartered on the publicans. The act is partial by its severity on quakers, and it not only is partial, but oppressive, in compelling the lame, the blind, and even women to serve or find substitutes. It is already found so difficult in its execution, that it cannot be executed at all, as it contains no power to levy a ward rate, and under the 6th clause not a man

has been attempted to be raised. Another difficulty is, that some private merchants, who have warehouses in different wards, have actually been called upon to provide three men in each ward, some to the amount of six, some nine, and some even a dozen men.¹

O.

BOOKS FOR CHILDREN AND YOUNG PERSONS.

ART. XXXII. *Catechism of Health: for the Use of Schools, and for Domestic Instruction.* By B. C. Faust, M. D. Counsellor and Physician to the Reigning Count of Schaumburgh Lippe; Fellow of the Royal Society of Economy at Potsdam; of the Helvetic Corresponding Society of Physicians and Surgeons; and of the Royal Society of Agriculture at Celle, in the Electorate of Hanover. Translated from the last improved German Edition of this Work, by J. H. Basse. 12mo. 190 pages. Price 2s. 6d. sewed. Dilly. 1794.

THE work, of which a translation is here given, has excited much attention in Germany. At the close of the year 1791, when many persons in that country, through ignorance, fell victims to the bloody flux, the dowager princess Juliana of Schaumburgh Lippe conceived the idea of causing a catechism of health to be published for the use of schools, and instruction of children. The task was executed by Dr. Faust in 1792, and eight thousand copies of the catechism were sold. In 1793 the prince bishop of Wirzburgh, attentive to the bodily as well as the spiritual health of the people of his diocese, issued a decree recommending to their attention Dr. Faust's catechism of health, and at the same time distributed gratis two thousand copies among the schoolmasters of his dominions, requiring them to explain the different sections of this catechism once a week to their scholars. The piece will perhaps be thought by english readers to contain some superfluous matter; but it suggests such a great variety of useful hints, delivered in popular language, that the general circulation of it among the common people, whose health often suffers through ignorance or empiricism, might be a great public benefit.

The work is divided into two parts, the first of which treats of health, the second of diseases. In the first part, the author shows the value of health, and the duty of preserving it: describes the structure of the human body, and the signs of health: and lays down a great variety of rules, for preserving and establishing health; for the care of infants; for the treatment of children, after the third year, with regard to clothes; respecting attention in every period of life, to air, cleanliness, food, drink, exercise, sleep, and habitation; with sundry miscellaneous precautions. The second part treats of diseases, physicians, and medicines in general; cautioning the people against trusting to ignorant quacks, or to secret remedies; instructing them how to proceed in cases of fevers, of endemical and contagious diseases, the small-pox, measles, &c.

The reader will have a very imperfect idea of the utility of this work, from any summary account of it's contents, or from any passage

passage selected as a specimen. We shall, however, quote a few questions and answers on the subject of clothing children.

P. 39.—Q. 101. Is it right that the collars of shirts and neck-cloths should press the neck and its veins?

A. No; the neck ought not to be squeezed; and, therefore, children ought to have their necks bare.

Q. 102. How ought children's garments to be arranged?

A. So as not to impede the free and easy motions of the body, or prevent the access of the fresh strengthening air to it; they, therefore, ought to be free, wide, and open.

Q. 103. What further is requisite for this dress?

A. It ought to be simple, clean, light, cool, cheap, and easy to put on or take off; it ought to be different in every respect from that of older or grown-up persons.

Q. 104. What other reason is there for making this distinction between the dress of children and grown-up persons?

A. To induce children to live with less restraint and greater happiness in the society of each other; to impress upon their minds an idea of their weak, helpless condition, in order thereby to check the too early ebullitions of that pride which leads children to ape the customs and actions of grown-up persons; a practice unbecoming at their age, and dangerous, perhaps, to their health and morals.

Q. 105. How, and of what materials, ought children's garments to be made?

A. A child ought to wear a wide linen frock, white, with blue stripes, having wide short sleeves, and a shirt of the same form.

Observation.—The shape of the frock is represented in the frontispiece to this book; it ought to be without pocket-holes, and not very long, having the sleeves of sufficient length to reach down to the elbows, and no farther. The collar of the shirt to fall back over that of the frock,—the only garment that a child should wear over his shirt, in order that it may move easily and without restraint; and that the fresh air, having free access to its body may strengthen and invigorate it.

Q. 106. Ought children to wear this dress in the winter time?

A. Yes; with the addition of a woollen frock, to be worn between the shirt and a linen frock.

Q. 107. How are the stockings of children to be made?

A. They must be short, and not tied; it would, therefore, be adviseable to let them only wear socks, to cover the feet in the shoes.

Observation.—Stockings that cover the knees may produce swellings in them; they ought, therefore, not to cover the knees, nor be worn with garters.

Q. 108. Will not children find themselves too cold if their ankles are left bare?

A. No; cold, if they are accustomed to it, will not affect their ankles more than their arms. It will strengthen their limbs. In short they will be kept sufficiently warm by the shirt and frock.

It is evidently a desirable thing, that all persons should be instructed, respecting the nature of the human body, and the means of preserving

preserving health, with the view of extending life, and securing the comfortable enjoyment of it; and the example of the germans, in providing for the instruction of children and young persons on this subject, well deserves imitation. Without depreciating the value of sunday schools for the cultivation of the mind, may it not be asked, whether a similar institution for the care of the body, in which a catechism of health should be taught, would not be a laudable object of public charity?

ART. XXXIII. *Beauties of Fables: in Verse: selected to form the Judgment, direct the Taste, and improve the Conduct of Youth.* 8vo. 208 pages. Price 3s. sewed. Smeeton.

THE title promises more taste and judgment in the selection, than will be found in the volume. When the reader is informed, that Gay, Moore, and *Fables of Flowers*, have furnished a considerable part of the compilation, it is hardly necessary to add, that he will not find pieces of equal merit under the names of Arwaker, Mozeen, Denis, and Tapner. The versification is often poor, and many of the pieces are too grave and tedious, to afford entertainment to the class of readers, for whom such collections are designed.

ART. XXXIV. *Abrégé de l'Histoire Ancienne, &c.—An Abridgment of Ancient History, particularly of the History of Greece, with an Abridgment of the Mythology, for the Use of Scholars in the Royal Military School of Paris: to which are added, The Dates of remarkable Events: forming Part of a Course of Study, arranged and printed originally in France, by Order of Lewis the Sixteenth.* 12mo. 336 pages. Price 3s. 6d. bound. Dilly. 1794.

THIS is a very concise abstract of ancient history, the chief value of which appears to arise from it's being accompanied with a pretty full table of questions, adapted to each part of the work. From this circumstance, as well as from the simple style in which it is written, this abridgment is very well adapted to the purpose of teaching the elements of ancient history. Too large a portion, however, of the work is given to the mythology and fabulous history of Greece. Chronological and geographical tables are added. Abridgments of the Roman History, and of Bossuet's Universal History, written in french, and drawn up on a similar plan, are also to be had from the same publisher.

ART. XXXV. *Prayers and Thanksgivings, principally intended for the Instruction of Children, but to be used on suitable Occasions, by Persons of all Ages and Degrees: With some Rules for the Regulation of a Sunday School. To which are added, Brief Reflections on the proper Employment of our Time: Also a few pertinent Passages carefully selected from the Holy Scriptures, against Swearing, Lying, Evil-speaking, and Intemperance.* By Samuel Hopkinson, B. D. Late Fellow of Clare-Hall. 12mo. 34 pages. Price 6d. Newbery. 1794.

THESE devotional pieces are, with a few exceptions, well adapted in point of sentiment, to answer the benevolent and pious purpose for

for which they are drawn up; but we could have wished, that the author, in the choice of his words, and the structure of his sentences, had taken a little more pains to lower his style to the capacity of that class of children, for whose use this piece is designed.

MISCELLANEOUS.

ART. XXXVI. *A Review of some of the political Events which have occurred in Manchester, during the last five Years: being a Sequel to the Trial of Thomas Walker, and others, for a Conspiracy to overthrow the Constitution and Government of this Country, and to aid and assist the French, being the King's Enemies.* By Thomas Walker. 8vo. 161 pages. Price 2s. 6d. Johnson. 1794.

THE present tract, as the title-page implies, is a sequel to the trial already noticed by us; [see *Analytical Review*, vol. xx, pa. 74;] a trial, which, had it not been immediately succeeded by others, that have made us in some measure familiar with subornation and perjury, would have formed an epoch in the history of english jurisprudence.

It is observed in the preface, that the offence laid to the charge of messrs. Took, Kyd, Hardy, Joyce, &c., is the same as that in which messrs. Walker, Jackson, Paul, Collier, &c., were implicated; and that the only difference between the two cases is, that in the one, a CONSPIRACY was the crime alleged; while in the other, it was the *means* by which the supposed crime of high treason was to have been effected.

The author is at a loss to know, whether there be any precise definition of what is called a 'conspiracy;' but he is induced to believe, from the practice observed on those trials, that 'it is of all others, a species of accusation the most to be dreaded by an englishman.' The delay of justice 'is a hackneyed topic,' but 'it's uncertainty' is here said to be 'a much more serious cause of complaint.' When a man is indicted, the law decrees, that both the time and the place of the act he is charged with shall be specified; and so it is upon the scroll of parchment, of which he has a copy allowed him for his information: the *practice* however is otherwise, 'for, when the cause is come to trial, the law is satisfied, if any other day is proved to be that on which the offence was committed;' and in like manner, if the place proved be different from the place laid in the indictment, it is all the same, provided both places are within the county where the assizes are held.' This undoubtedly occasions a great degree of uncertainty to the prisoner, and is calculated, perhaps, rather to mislead the accused, than to instruct him.

It is suggested, and we believe with some reason, that had messrs. Hardy, Tooke, &c., been convicted, that event, in the language of sir William Temple, when speaking of the duke of Alva's expedition against the Flemings, 'would have made up a force, which nothing in England could have looked in the face with other eyes than of astonishment, submission, or despair.'

After these, and some other prefatory observations, Mr. W. proceeds to the discussion of the main subject, which he has in view. He laments, that history was formerly written merely to relate the quar-

rels of kings and princes among themselves, and 'to excite the reader to contemplate, with reverence and admiration, the characters and conduct of the great murderers of mankind.' Of late years, however, it has been suspected, that society and civil government either originally were, or ought to have been, 'inventions,' intended to promote and render permanent the happiness of individuals, who thus connect themselves with each other; and that the rulers of states were, or ought to have been, persons appointed merely to frame and execute such regulations, as were best adapted to this purpose. Hence a class of writers has arisen, such as Voltaire, Rousseau, Paine, Barlow, and Burke; the last in particular, in his vindication of natural society, wherein (through fear perhaps of shocking the ancient prejudices of his readers) he affects to treat, as a paradox, the side of the question he has espoused; but it is evident, adds Mr. W., that no man could pen the serious and weighty truths contained in that masterly publication without feeling the force of them.

The general position being now established, observes our author, it is become extremely important to ascertain, in what part of the 'experiment' the people have been deceived, and by what means 'the presumed benefactors have become, in such numerous instances, the plunderers and destroyers of mankind; how the *few* have permanently contrived to live in affluence and luxurious indulgence, while the *many* drag on an existence, laborious and miserable, in ignorance and vice, in pain and poverty!' He suspects, that the causes of national evils arise principally from too much authority entrusted, for too long a period, to persons not sufficiently responsible to the people; from the military force usually accompanying government; and from the mutual connivance of two or three denominations of men, 'whose combination (notwithstanding their occasional quarrels) has hitherto kept the mass of the people in brutal ignorance, and in abject dependance.'

The struggles between the friends of liberty on one hand, and the abettors of ancient errors and sacred abuses on the other, form, we are told, the most instructive part of the history of mankind; 'these are inquiries, in the present day, of infinitely greater moment than the murderous details of Hannibal and Cæsar, of Jenghiz Kahn, or Louis the xivth, of Frederic the great, of Catherine, or of any other among the earthly demons of almighty vengeance.'

Since the ineffectual attempts of the Stuart family, in 1715 and 1745, to regain the throne of their ancestors, the sons of those who had abetted the pretender, resigned all their attachment to that wretched and degraded family. They however retained their principles, for they had only changed the object of them. Many of the inhabitants of Manchester and its vicinity were still faithful in their attachment to the doctrines of *passive obedience*, and *non-resistance*, and adhered with unbounded inflexibility to, what are commonly called, *high church principles*. Persons who embrace these opinions imagine, 'that the religion and the politics of a nation must always go together;' and the established clergy, 'whose salaries and sinecures depend upon the continuance of the public error in this respect, take care that the people shall not be undeceived.'

The commencement however of party violence at Manchester may be dated so late as 1789, when the discussions respecting the repeal of the corporation and test acts occupied much of the public attention, and

and seem to have been carried, on the part of the members of the 'established church,' to a degree of virulence little short of persecution. Some of the most violent of them afterwards formed themselves into the 'church and king club,' and they 'wore uniforms with the representations of the *old church* at Manchester, engraved on their buttons':—their standing toast was 'church and king, and down with the rump,' thus keeping alive the absurd prejudices, which prevailed in the last century.

In the beginning of October, 1790, a club of a very different complexion was formed under the name of 'the Manchester constitutional society,' and the political creeds of both were soon after published.

In 1791, the principles of the french revolution afforded a new subject, first for contention, and afterwards for persecution. The two newspapers published in that town began now to refuse communications on the side of liberty: and on the appearance of a new print called the 'Manchester herald,' which was carried on with equal spirit and ability, government interposed in the contest, prosecutions multiplied, and the printers were obliged to take refuge in America. The disgraceful riots, which soon after succeeded, were noticed in the house of commons; but, instead of condemning the abettors, Mr. Windham, now minister of war, seemed not only to apologize for them, but to encourage them, as he is said to have affirmed, that 'if there were no means of redress by law (on account of the political opinions of Mr. Walker, &c.) even violence would be justifiable.' For the detail of the particulars, the arts made use of to induce Dunn to commit perjury, the unjustifiable detention and base practices employed in order to inveigle Booth to bear false witness against the author, and the active and zealous part taken by a reverend justice, we refer the curious reader to the pamphlet itself.

The following is a summary of Mr. W.'s conclusions: 1. that of all the privileged orders, the clergy are the most fore upon the subject of reformation; and he believes the borough of Old Sarum will be much sooner given up, than the athanasian creed; 2. that the justices of the peace nominated by the influence of the crown, who have intirely superseded the ancient conservators of the peace elected by the people, next to the clergy, very many of whom are justices, are the most obsequious agents of ministerial alarm; 3. that there is little or no dependance to be placed upon those, who zealously mix religious with political questions, or who only from sectarian motives join in political societies; 4. that in all political societies due caution ought to be used, not only in the admission of members, but also in conducting the proceedings; 5. that almost all the attacks on individuals have been owing to the want of steadiness and concert among the friends of liberty; 6. that men, who mean to do good, must not look for their reward, or the effect of their exertions, during the existing generations; 7. that all our evils arise from the want of a complete and universal system of public education, as 'ignorance, public ignorance, is the sole cause of political evil, and the great bane of human happiness.'

The appendix consists of extracts from Mr. Arthur Young's Travels in France, some of which have not been reprinted in his last edition, as he has perhaps found it prudent to change his political sentiments, on account of the lucrative situation he is here said to hold under govern-

government: "what makes all doctrines plain and clear?" &c. It also contains several interesting observations relative to the present state of our finances, of which the following quotation will serve as a specimen.

* As the evils attendant on the present calamitous war were clearly foreseen by the friends to reform, and as they made every effort, in their power, to prevent this country from engaging in so absurd and ruinous a contest, it may not be improper to conclude this work with laying before the reader the following documents, in which these important facts cannot pass unnoticed: 1. that the expences of the year 1794 exceeded those of the year 1793 nearly seven millions sterling; and 2dly, that in the year 1794, whilst our expences were increasing, our revenue (excluding the sum paid by the East India company) was diminishing; which is the more to be lamented, as we formerly had weekly accounts given of the excess of the revenue above the expenditure.

* Similar observations were made during the war with America; the truth of which we now feel by the annual payment of taxes of considerably more than five millions sterling, in consequence of that unwise, unjust, and unnecessary undertaking. What additional burthens we shall be compelled to bear from the expences of the war in which we are at present engaged, it would be difficult to state. This, however, may with truth be asserted, that enormous as the expences of the year 1794 appear, they will be found to have greatly exceeded the estimate. What the expences of the next year will be, the mind can scarcely form an idea of; *a bargain being already concluded*, for a loan of twenty-four millions, eighteen millions of which are for this country, and six millions for *one of our allies*, the emperor of Germany.

* Enormous as these sums are, and heavily as the additional taxes will be felt, which must be laid for the payment of the interest, yet the unconstitutional manner in which this bargain has been made, by the question of war being determined *before* the meeting of parliament, ought to be matter of serious alarm to every thinking mind. But, were I to proceed, I should enter on a subject so serious and extensive, that I should only begin where I mean to end; more especially were I to take into consideration the numerous evils under which the commercial interest of this country labours; but I fear, they are so grievously felt, that even had I leisure, any observations upon that subject would be superfluous.

* I shall only add, that in the year 1775, at the commencement of the american war, our national debt was one hundred and thirty-eight millions. I am informed, and from the most respectable authority, that including the *unfunded* debt, it is now nearly three hundred and twenty millions, and were peace to be concluded to-morrow, it would be found upon the settlement of the public accounts, that in less than the last twenty years our national debt has been increased two hundred millions, which have burthened the people of this country with additional taxes to the amount of nearly ten millions sterling annually.

We cannot take our leave of this publication without testifying our respect for the author. After encountering a prosecution, in the course of which he was under the absolute necessity of expending several thousands of pounds, in the defence of all that is dear to a
good

good man; after suffering the insults and injuries of a mob, notoriously inflamed by his enemies, and uncontrolled by the civil magistrate; after experiencing the malignity of many of those, who differ from him in political and religious opinions, and contending with the evidence of a wretch suborned for his destruction; he still presents an undaunted front to his persecutors, and with a zeal worthy of a good cause, and which, perhaps, a good cause alone could sustain, he continues to inform and to instruct his fellow citizens.

ART. XXXVII. *A Narrative of Facts, relating to a Prosecution for High Treason; including the Address to the Jury, which the Court refused to hear; with Letters to the Attorney General, Lord Chief Justice Eyre, Mr. Serjeant Adair, the Honourable Thomas Erskine, and V. Gibbs, Esq. and the Defence the Author had prepared, if he had been brought to Trial.* By Thomas Holcroft. 8vo. About 200 pages. Price 3s. 6d. Symonds. 1795.

It may be justly observed of all wars, that they are productive of great misery, cruelty, and injustice; that they waste the most prosperous state; that success, however splendid, never counterbalances the expense; and that discomfiture inevitably produces discontent, and sometimes ruin. There is one feature, however, in which the present differs from any former foreign contest; and this is, the hardships which have arisen to such individuals as may have excited the jealousy, invited the enmity, or called forth the vengeance, of an administration, timid from the novelty and horror of the scene they have created around them, captious on account of their own danger, and suspicious, perhaps cruel, from that instinct, which operates alike in a grub and a minister, for the preservation of the individual.

The author of this publication, who has so lately escaped from the iron band of power, informs us, in his 'narrative of facts,' that he first became a member of the society for constitutional information in the month of november, 1792, a period 'when the multitude of great events, which had happened in France, incited people of all ranks to political enquiry, and men were roused by a perception of one of the most palpable of truths, which yet seemed as it were a recent discovery, that the political institutes of all nations essentially influence the morals and the happiness of the people, and that those institutes are capable of improvement.'

At length the sluggish apprehensions of those men, 'whose powers of mind are small, and prejudices great,' were awakened; and as their numbers were considerable, their wealth enormous, and their influence universal, the whole nation instantly caught the alarm. Proclamations and associations followed; recourse was had to violence; church and king mobs were encouraged by the very men, whose office it was to keep the peace; printers and booksellers were hunted out for persecution; the habeas corpus bill was suspended; inflammatory pamphlets were dispersed gratis; ballad singers were paid and drilled, and print shops were obliged to substitute bleeding heads, and cannibals devouring human monsters, in the room of caricatures against the ministry.

'Believing,'

'Believing,' says Mr. H. 'that all men and all actions contribute more or less to the general good or harm, I had long been accustomed, in the efforts of which I was capable, to keep that good in view. Stimulated by the considerations I have mentioned, and by the daily events that pressed with accumulating astonishment on the mind, I ardently applied myself to the study of man, and the means of promoting his welfare, and lessening his evils, as connected with political institutes. Of the rectitude of my intentions and the wisdom or folly of my endeavours, my fellow citizens must judge, by the few proofs I have been able to afford. At least I was assiduous in my enquiries; and the principles in which I was confirmed by them impelled me to communicate some part of that truth, which I imagined to be eminently beneficial.

'The chief of these principles are, that man is happy in proportion as he is truly informed; that his ignorance is not a fault but a misfortune, because his quantity of knowledge is inevitably the result of the circumstances under which he exists; that to be angry with him, therefore, to treat him unkindly, and to punish him, is criminal; in other words, is erroneous; that to instruct him, and while instructing to convince him of the benevolence of the teacher's intentions, is the only way to cure him of his mistakes, and diminish the commission of crimes; that, in proportion as he advances in the knowledge of facts, he will increase the means of happiness; and, that as facts are unlimited in number and variety, but still are subject to certain unvarying laws, the increase of his happiness is likewise certain, yet unlimited. Being convinced that these are indubitable truths, I necessarily became the opponent of all violence, and a determined friend to the publication of truth; since by that alone the well-being of man can be promoted.'

It might have been imagined, that a disposition so mild, so humane, so philanthropic, would have secured the author from persecution, more especially as the fact had been testified on oath before the privy council. Instead of this, his name was included in the list of proscription, and a bill found against him on Monday, October 6, 1794. The conduct of Mr. Holcroft on this occasion deserves the highest praise, for it was at once manly and determined on his part, and wholly unexpected on that of his adversaries. Instead of betaking himself to flight, he surrendered himself in open court. How the chief justice could term this 'indiscreet,' when the law considers it as a symptom of innocence, is an enigma, which, with many others that occurred on that occasion, remains as yet unresolved.

The acquittal of Mr. Hardy was in some measure decisive of the fate of all the other prisoners: on this occasion 'the acclamations of the Old Bailey reverberated from the farthest shores of Scotland, and the whole people felt the enthusiastic transports of recovered freedom.'

After remaining nearly eight weeks in Newgate, Mr. H. was brought up to the bar of the Old Bailey, and no evidence appearing against him, was instantly discharged. In his intended address to the jury, which is here printed, but which the pre-
siding

siding judge would not permit him to deliver, he affirms, 'that it was not by the force of arms; not by tower-muskets; not by bread and cheese knives; but 'by the peaceable means of persuasion,' and 'by the conviction of the understanding, that he had attempted to bring about a reform.'

'Rash,' adds he, 'as in my opinion the proceedings of government have been, yet surely they would never have been rash to this extreme, had it not been taken for granted, that seeing myself threatened by power so formidable, and as at that moment it appeared so unlimited, I should not have dared, however conscious of my own innocence, to abide the dangerous issue. Either they concluded that I should have fled, and that my terror would have given some sanction to their tyranny (I hope gentlemen I do not call it by too harsh a name) either they thought themselves certain of this, or I own to me their actions are totally incomprehensible. That they calculated deeply on constructive treason, the late trials have now rendered as visible as the noon-day sun. But that they could imagine any jury could see a man brought before them, of whose peaceable principles and conduct the prosecutors had the proof that I have cited, and not feel indignation inexpressible, is folly too great to be attributed even to those infatuated governors of twelve millions of men.'

'Remember, gentlemen, into what a situation their own temerity had brought them. The honour of parliament, the veracity of the secret committee, and perhaps the existence of the ministry depended on proving that no falsehood had been voted, on that memorable occasion, when the whole legislature decreed that a dangerous conspiracy did exist in this kingdom. Woe be to the kingdom where the ministry can lead the legislature thus to decree, thus to prejudice, thus to endanger the lives and liberties of millions, and can be suffered to enjoy the means of repeating such unjust and portentous decrees! I do not mean, gentlemen, that I would have them punished. I have not a wish to do by them as they have strained every nerve to do by a few feeble individuals. I am as much an enemy to halters and axes, as I am to muskets and pikes; but I am likewise an enemy to entrusting such men with power; that is the full and whole extent of my meaning.'

After this, the author addresses the crown lawyers, in three several letters, in which he alludes to the 'arts' made use of by them, in order to induce the grand jury to find a 'true bill.' In another place, he mentions, that they received no less than 8,400*l.* with their briefs; this, if it did not sharpen their wits, undoubtedly served to quicken their zeal.

The letter to Messrs. Erskine and Gibbs, is 'warm from the heart,' and full of energy.

The defence, which was drawn up in case any witnesses should be produced against him on the part of the prosecution, abounds with a variety of interesting matter. He boldly contends, not only that he is innocent, but also that he has aimed at being highly virtuous. The two principal points insisted upon are the following:

'1. That I was actuated by peaceful motives, was the enemy of force, and consequently, did not compass or imagine the

death of the king, or of any human being. This will prove me guiltless of the black charge brought against me.

'2. That it is the duty of every man, who perceives the mischiefs resulting from the present state of representation, to endeavour to effect a reform: and you all know gentlemen,' adds he, 'that a conscientious discharge of duty is the result of sentiments of virtue.'

After many novel, and what some will term *singular* observations relative to the inefficacy of 'punishments,' Mr. H. continues as follows.

'For my own part, here I stand: the dagger is drawn, the arm uplifted, and the stroke aimed at my heart. Is it any want of benevolence to endeavour to arrest the blow? What matters it to me, whether the assassin be a real being, or that imaginary murderer the law? that phantom, under whose form a hue and cry is raised to hunt me to perdition. And what kind of a man is it, that is dragged to the stake, and surrounded with the inflammable faggots of suspicion, false alarm, and atrocious calumny? Is it one who is a friend to the force of arms? A preacher of violence? An instigator to civil war? No; it is a man whose words and actions have been uniformly and strenuously combined to propagate peace: a man who, not with the cant of hired hypocrisy, but from the deep conviction of principle, has been warning men against the horrors of that spirit of persecution and hatred, in which he saw all parties so eager to indulge. Yes, from deep rooted, long meditated principle, benevolence has been my system. An undeviating unshaken friend to reform, or I should not now have held my life in jeopardy; but profoundly convinced that every act of force or violence is contrary to reform; contrary to general and individual happiness; and big with destruction to its agents of all parties; the stumbling block of all ages, and to remove which it is the duty of all men to exert every faculty of the soul.

'And here I must request you constantly to recollect, that one hundred and sixty-two persons return a decided majority of ninety-one in the representation of England and Wales only. Can you, gentlemen, can the nation be acquainted with this, and remain ignorant that the real government of the country is in the possession of one hundred and sixty-two persons? At present these persons, or an efficient number of them, are bought by what is called the executive government: but as their power is absolute, their price is enormous. To pay this price, an enormous establishment is inevitable: for these hundred and sixty-two persons are a species of petty princes; who each has his retainers, his train of dependents, his agents, without whose influence and aid his own power would be null; and for all these provision must be made. Of all others the pool of corruption is the most prolific: agency begets agency till the noxious brood infects every office, every department, every station of life. From the peer to the exciseman, from the prime-minister to the parish beadle, agents, dependents, creatures, and the creatures of creatures, are every where swarming. The increase of them is incessant; and the machine

machine becomes so complicated, so mischievous in its action, and so hopeless of repair, that even those who think themselves most benefited by its vices glance at it with terror, and are panic-struck with the picture. Gentlemen, this is a state, that is impossible to be durable. It will soon be found that carrion sufficient for the kennel cannot be procured: and the pack will then devour their keepers, if not prevented by another consequence, which I am about to state. One hundred and sixty-two persons return a decided majority to the house of commons. Gentlemen, it is the want of organization only, that prevents these hundred and sixty-two persons from openly seizing the power of which they possess the reality: and should the present system continue, this organization must inevitably follow; and these persons, who have already seized the legislative, will as inevitably possess the executive government.'

These gross and glaring instances of corruption are cited: the recent sale of the borough of Gatton, under the title of an 'elegant contingency,' the nomination of 'counsellor Baldwin,' [see 'the Times' of saturday, october 18, 1794] as member for the borough of Malton, 'in the gift of earl Fitzwilliam,' and a speech of the earl of Abingdon [see 'the Salisbury and Winchester Journal' of monday october 6th.]; in which, after boasting of his 'interest' in a borough in his own neighbourhood, he asserts, that 'no member has ever been suffered to be at one shilling expence for his election, having cheerfully borne that expence himself, in order to make them more true to their trust,' and his lordship concludes by drinking 'prosperity to the free! independent! and incorrupt! borough of Westburn.' We have here given but a faint outline of this very interesting publication, referring the curious reader, desirous of further information, to the work itself.

ART. XXXVIII. *Reasons for quitting a Country Neighbourhood. In a Letter to a Friend.* 8vo. 11 pages. Price 1s. 6d. Owen. 1795.

HERETOFORE obscure men of little or no fortune emigrated to America; but of late, many possessing considerable property and talents have been induced to take refuge from fashionable follies, and we might fairly add from persecution, in the transatlantic republic. The writer of this letter seems to be one of the latter description. His father, an enemy to the cruel spirit of primogeniture, divided a respectable estate among his children; and the author, with a liberality seldom to be found on such occasions in an *eldest son*, applauded his conduct.

It so happened, that the house, at which until of late he has resided, was situated in the vicinity of a little village, once the residence of 'fishermen and smugglers,' but which all of a sudden 'attained the dignity of a watering-place, that salutary appendage of modern luxury.' In consequence of this *accident*, his mansion became 'a monstrous good morning lounge,' and his garden and pleasure ground, 'the scenes of morning exercise and evening contemplations,' were 'haunted by masculine females, and effeminate danc-

lers, who mistake noisy vulgarity for easy manners, and rank affectation for graceful gesture.'

In addition to this, a neighbourhood, until then 'uncursed with a special attorney, or an active justice of the peace,' soon experienced the blessings of both. An 'industrious lawyer,' who has lately settled there, 'takes good care that a bad road, a pauper without a settlement, a foul-mouthed scold, or a wench whose apron strings are grown too short, shall not escape him. Such public-spirited conduct is praise-worthy, nor indeed does it lose it's reward, as can be proved by a bill as long as my arm, regularly produced every year at the vestry. The justice in the mean time, is content, provided people will listen to his long speeches, and the attorney feeds him with panegyric, observing that his worship's tenants *pay the whole of the poor rate.*'

'I name,' adds he, 'our venerable rector with a degree of religious awe; his character would have reflected lustre on the purest ages of primitive christianity; he is a living example to enforce the duties he inculcates. Happy the flock with so successful an interceder between God and man! A comforter of the fatherless and widows, the solace of misery and depression! Judge of my concern, at having forfeited the friendship of such a man, who with a soul feelingly alive to the soft calls of humanity, is a stern and unrelenting opposer of every inroad on orthodoxy. I once enjoyed his smiles, but since I communicated to him my doubts concerning the fidelity of certain passages in St. John's gospel, and absented myself from church whenever a certain obnoxious creed was read, he considers me as an outcast of Israel.' Neither this, however, nor the 'keen sportsmen in his neighbourhood, who consider killing hares, foxes, and partridges, as the great and most important business of their lives,' nor the 'fly bachelor, that drone of modern times,' nor the eternal 'whirl players,' nor the *topers* in his neighbourhood, who boast of *dispatching* three bottles of port at one sitting, have driven him from his native spot. The above were mere 'mole hills,' in comparison to the 'mountain' of prejudice, that induced him to retire. He happened to differ from some violent men of his acquaintance, in respect to 'political opinions,' for he was 'an advocate for moderate and peaceable reform, a diminution of public expence, as far as was consistent with expediency, and a retrenchment of sinecures and pensions.' In consequence of this, the nick-names of *jacobine*, *republican*, and *leveller*, and other terms, 'the cant of crafty knaves, and the cry of outrageous fools,' were plentifully bestowed on him; he was marked as a dangerous man, the *wholesome severities* of Manchester and Birmingham were threatened, and he deemed it prudent to 'order his horses,' and flee 'from impending destruction.'

s.

ART. XXXIX. *A Letter, on the Celibacy of Fellows of Colleges: addressed to the Senate.* By a Member of the University of Cambridge. 8vo. 39 pages. Pr. 1s. Johnson. 1794.

AMONG the numerous relics of popery, which still remain, there is none, which more loudly calls for abolition, than that which is the object of this pamphlet. The policy of imposing, as is done in our

two

two universities, a strict celibacy on all fellows of colleges ought certainly, as this writer has shown, to be considered as one remaining effect of the absurd prejudices of our forefathers in favour of unmarried clergy and monastic institutions. The folly of annexing the idea of extraordinary purity to a state of celibacy is seen; the force of the argument 'our maker bids increase, who bids abstain?' is acknowledged; yet the fellow of a college is still forbidden to marry, under the penalty of forfeiting his fellowship. The absurdity of this prohibition is here fairly and forcibly represented, and the objections commonly urged against giving fellows permission to marry clearly refuted. The principal difficulty, next to the paramount obstacle arising from the general hazard which is apprehended from any kind of change in ancient institutions, appears to be that of providing accommodations for the wives and families of married men. This the ingenious advocate for matrimony obviates by the following remarks. P. 16.

* The present system of academical discipline, or, perhaps, the present established form of the university, could not subsist, we are told, were matrimony conceded to the fellows. To this I answer, fewer fellows, were it conceded, would reside; much fewer than do at present: many would marry and settle in the country. The consequence then of this change in their place of residence is the matter to be considered: for I will, for the instant, imagine, that the peculiar emoluments necessarily attached to residence may induce a certain portion of the fellows to reside; sufficient, together with the master, to transact all the business, and maintain all the discipline of the society.

* Those who *would* marry if they *could*, promote the benefit and discipline of their respective societies, *as residents*, in no other manner, if they are not tutors, than by the example which they exhibit to the undergraduates of studiousness and good conduct. All, then, that would be lost to the university by their residence in the country would be their example*.

* How then is the loss of these examples to be supplied? By the more constant and uniform attendance, and inspection into the welfare of the society, which might be given by a tutor, who is (like the master) allowed to be married, and living the whole year within the walls of the college.

* But it may be asked, where is he to find room for a family? I answer, in the rooms left vacant by the fellows retired with their wives. But it may be said, will a master and a tutor be competent to the whole management of the concerns of the society? It does not follow that *every* other fellow *will* marry and retire, because he may do it. It may answer the purpose and inclinations of some to continue single and resident. Or, a fellow who is married, and lives in the town, may come without any great inconvenience to himself or the

* * Which would be a very great acquisition to the village in which they might be placed. I will not dwell *here*, but will presently notice more particularly the manifest benefit to be derived to a parish from the family of a resident minister, greater than from the solitary, inconsistent, and irregular appearance of a hasty curate, perhaps once a week.

college,

college, and give his lectures in the hall, as Mr. Vinée has done for years.

* The custom of the *tutor, as such, giving lectures*, is an innovation upon the rules of the societies:—(*that is the office of the lecturers*)—discipline, and the inspection of the accounts of their pupils, is their *only statutable* duty. Should they decline giving lectures, they will have more leisure and opportunity to assist the master, and alleviate the fatigues of *his* office.

* The most industrious graduates resident in the university, (it is, perhaps, too obvious to need to be particularly mentioned,) are those *who are either married, and not resident in college*, or who give public lectures to the university; and whose emoluments depend upon their industry, and the popularity of their lectures.

* The public lectures at present given by Mr. Vince, professors Harwood, Farish, Wollaston, and Hey, require greater application in the lecturers, and are attended more regularly and more eagerly by the pupils, than any college lectures given by any resident and unmarried tutor in the university. And the reasons for this are obvious. What greater motives to render their lectures worth attending can exist, than what operate upon some of these gentlemen? A wife and a family call upon them for provision and protection. And, which is of great moment, the pupils attend in preference the lectures upon *that* science to which their taste and future profession naturally introduce them.—At *present*, a young man *must* be a mathematician, or *need* be nothing.

* It, then, a wife and a family are incentives to industry, a wife and a family may be pleaded as arguments in favour of matrimony in any case, and for the abolition of all injunctions upon celibacy in ours. And it does not appear that such a change in the condition of the tutor will at all operate to the disadvantage of the pupil.'

Through the rest of this smart letter, the university senate is chiefly addressed by arguments *ad hominem*, and *ad verecundiam*.

ART. XL. *Miscellanies*. By the Rev. William Hett, A. M. and Prebendary of Lincoln. 12mo. 218 pages. Price 3s. sewed. Crowder. 1794.

IN these miscellanies the writer appears partly in the character of a politician, and partly in that of a divine. In the former of these characters, he presents the public with an eloquent harangue in praise of our happy constitution in church and state, read before a meeting of his majesty's most faithful and loyal subjects, held at the Guild-hall of Lincoln, december 19, 1792, in order to counteract and suppress the attempts of republicans and levellers. The speech opens, in fit order, with an eulogy on the british government: it then naturally proceeds, by way of contrast, to exhibit the present wretched state of France, under the government of 'a pack of atheists and assassins:' and lastly, it distributes, with great accuracy, equal portions of contempt and of indignation among 'our staunch champions for the rights of man,' who 'have taken it into their sagacious heads,' to discover in the government both irregularities and excrescences, and who, as 'traitors to common sense and common honesty, ought

to be for ever banished their native land.' In order to console us under the calamities of war, our orator has recourse to the doctrine of that arch heretic Hobbes, that 'a state of war is the natural state of man.' How much must this reverend advocate for war regret, that, instead of being allowed to follow the *natural* profession of arms, it has been his hard lot to be enrolled in a body, so hostile to nature as the christian ministers of peace!

Through the rest of the volume, Mr. H. in his theological capacity, attacks a sect of heretics, who appear to have given him much trouble, under the name of antinomians. In the discharge of his clerical functions in the parish of Nettleham, near Lincoln, he complains of having met with interruption from two preaching mechanics, or day-labourers, and from other spiritual quixotes, resident or itinerary. In opposition to these reformers, who have it seems introduced into his parish and endeavoured to disseminate antinomian principles, Mr. H. has thought it necessary both to preach and to write. He has here published a sermon against strange doctrines; a tract entitled, *Antinomianism unmasked*, a tragi-comedy; and another entitled, "Good Works, addressed to the antinomian brethren for their conviction and conversion." In the last piece he has shown, in a very clear and satisfactory manner, that good works are necessary to salvation, and that a system which contradicts this doctrine has a tendency to subvert both religion and morals.

We cannot, however, think the author justified in the contemptuous and acrimonious language, in which he speaks of his opponents. Or are we willing to admit, that erroneous opinions in religion are commonly, in reality, productive of those mischiefs, towards which they seem in theory to tend. For it is a remark abundantly confirmed by historical evidence, that the law of morality is so deeply engraven upon the human heart, that it is scarcely possible for any error of the head to efface it; and that whatever absurd or apparently dangerous tenets men embrace, they are generally careful to provide, in their system, some salvo for the security of good morals.

ART. XLI. *Observations on the National Character of the Dutch, and the Family Character of the House of Orange considered along with the Motives and Means they have to defend their Country at this Time, against French Invasion.* By Robert Walker, F. R. S. Senior Minister of Canongate, and Chaplain to the Chamber of Commerce. 8vo. 34 pages. Pr. 1s. Hay. 1794.

THE object of this pamphlet is to vindicate the dutch people from what the author judges to be an aspersion on their national character, that, in case of a french invasion, they would not defend themselves, but follow the example of the flemings, in yielding up their country easily to the arms of France. From a comparison of the flemings and dutch, it is concluded, that the actual conduct of the former furnishes no probable ground of reasoning with regard to the conduct of the latter in similar circumstances. Historical facts are adduced to prove, that the dutch are steadily attached to their country, and have always exhibited a character of national bravery. The same spirit, which

which displayed itself on former occasions, has, it is said, been shown of late in the stadtholder's address to the *states general*; and it is added, that the *states general*, the *states* of the particular provinces, and the governments of the cities, are unanimous in their determination to resist a french invasion, or to perish in the struggle. The number of the discontented *patriots*, it is asserted, is considerably lessened, since Flanders came into the possession of the french.—It is added, in conclusion, that an irruption into Holland is a more difficult enterprise than into Flanders; and though the dutch, for certain good reasons, have not brought forth their naval force, they have made a very great exertion in bringing into the field a regular and well appointed army of 24,000 men.

All this is very ingeniously argued; and we give the author full credit for the benevolence of his motive, which he declares to have been, to obviate the despondency, with which some recent occurrences on the theatre of war seem to have impressed the public mind. But alas! of what avail is plausible argument against stubborn fact? Occurrences have already refuted the reasoning, and superseded the use of this pamphlet.

D. M.

ART. XLII. *The Speech of Mr. S. Barton; delivered at the London Forum, the 4th of December, 1794, on the following Question, viz. "Which ought to be considered the greatest Character, the late Lord Chatham, George Washington, or Kosciuszko?" Taken down in Short-hand by the Gentlemen present.* 8vo. 15 pages. Price 6d. Allen and West. 1794.

Of the three great characters, who have so conspicuously distinguished themselves in Great Britain, America and Poland, Mr. B. thinks, that the palm of merit ought to be bestowed on Chatham, 'the youngest son of a new family, and possessed of a very small fortune.'

He first distinguished himself, we are told, by opposing the venal, corrupt, and arbitrary measures of a bad minister; he was an enemy to the introduction of the excise laws; he was the friend of a parliamentary reform; he was the advocate of triennial parliaments; he was the man who said, "Magna Charta was as much the *Bible* of the english constitution, as the holy Scriptures are the *Bible* of the christian religion." During his administration, France lost 44 sail of the line, 61 frigates, and 26 sloops, in all 131 ships of war; in short, 'he was the minister who, without corruption, made a venal age an unanimous one, by his superior wisdom and talents; in the first place, because he set the example himself, by accepting of no sinecure places for himself or friends; nay, he would not even accept the common perquisites of his office. Thus he would not be paid for what he even did do, much less for apparent duties, which he never could be called on to perform. He came into power poor, he died so; he received that honour, which the page of history does not even relate of any british individual before him, he was buried at the expence of the people; and this was by the unanimous consent of all parties.'

S.

LITERARY

LITERARY INTELLIGENCE.

HISTORY OF ACADEMIES.

ART. II. Berlin. *Memoires de l'Academie Royale des Sciences & Belles Lettres, &c.* Memoirs of the Royal Academy of Sciences and Belles Lettres, since the Accession of Frederic William II. 1788 and 1789. With it's History for the same Period. 4to. 686 p. 11 plates. Price 3 l. 1793.

THE history, occupying fifty pages, gives as usual an account of the meetings, members deceased and elected, questions announced, and prizes awarded. Mr. Bernoulli imparts some extracts from his astronomical correspondence with Toaldo, Fixlmillner, de la Lande, and Beidler. The last gentleman describes a remarkable kind of aurora borealis, or australis rather, which he observed on the 13th of May, 1787. Not far from the zenith he perceived a small white cloud arise before his eyes, which increased to about eight or ten degrees in diameter. On a sudden it became of a fiery red, and emitted radiations on every side, sometimes paler, sometimes redder. The longest and most beautiful radiations issued towards the east and west, but these did not reach the horizon: the feeblest tended to the north. The northern part of the sky was perfectly clear, without the least tinge of red or white; and the horizon in general was uncommonly serene and bright. In about half an hour the phenomenon had gradually disappeared, except the small white cloud; and in another half hour this also was vanished. Mr. Formey's eulogy of Mr. von Beguelin, which follows, is little more than an account of their friendly intercourse, with many unimportant incidents that occurred in the course of it; and concludes with the good advice to his widow, who is much afflicted with the gout, to bear her sufferings with patience, and not be too eager in seeking a cure, or having recourse to medicine, which commonly makes the matter worse.

Under the head of natural philosophy we have the following papers. 1. *On the tendency of the matter of heat to move in a direction opposite to the attraction of gravitation: by Mr. Achard.* This does little credit to the understanding of the author. 2. *Observations on the prismatic colours; and 3. Experiments on the airs evolved from manganese, when mixed with other matters, by means of fire: by the same.* Both these papers are of a different complexion. In the former of them Mr. A. relates ninety experiments on the colours produced by placing different coloured ribands on one another, and promises hereafter to give us the result of his observations on the subject. He also gives an account of his attempts to imitate english flintglass; and informs us, that he has discovered two substances, which unite intimately with glass, so as not to make it streaky, yet render it strongly refractive. In the latter Mr. A. relates, among other things, that if redhot manganese be thrown into water, and suffered to cool in it, a considerable quantity of very pure dephlogisticated air will be evolved. Thus we have an easy method

thod of procuring this air. 4. *On the vessels of plants*: by Mr. Mayer. 5. *On the circulation of the juices in plants, its causes, and the consequent growth of plants*: by the same. Mr. M. attributes the motion of the juices in plants to heat, light, and electricity. 6. *On the badjar-cit or wadjra-cita*: by Mr. R. Foster. This is a squamous animal, which was sent to Europe from the coast of Coromandel, by a danish missionary. It is about two feet ten inches long, and about twenty inches in circumference. Engravings of the whole animal and of particular parts of it are given. 7. *A geographical essay*: by Mr. Robert. This is concerning the *Hautes-Fagnes* (*Hoeghe-Ween*), a famous morass in Westphalia, about four miles long, and three broad. It occupies the greater part of a large plain, and sends off a number of rivers and brooks on all sides. Mr. R. considers it as one of the most remarkable phenomena on the face of the earth, and supposes it to be fed by subterranean communications with springs in the mountains of the neighbouring countries: even those of Scotland he conceives may contribute to it. 8. *Meteorological observations at Berlin, for 1788*: by Mr. Achard. Mr. A. here describes a peculiar kind of animometer, contrived to show the angle a current of wind makes with the plane of the horizon.

In mathematics are: 1. *Second essay on the parallel lines of Euclid*: by Mr. director von Castillon. Mr. von C. reviews the attempts of Proclus, Nassin, Eddin, Clavier, and Simpson, to remove the difficulty in Euclid's doctrine concerning parallel lines; and then endeavours to vindicate him, by altering the text a little: but he has not succeeded to our satisfaction. 2. *On the spots of light observed in the dark parts of the moon*: by Mr. Bode. Most of these Mr. B. is inclined to attribute to light reflected from the earth. According to the various positions of the moon with respect to the earth the reflection is stronger or weaker, and consequently the bright points are clearer or darker: thus a regular change in the appearance of these points must take place, which is confirmed by observation, but would not be the case if they were volcanoes. Beside these regularly enlightened points, shining spots of short duration are occasionally observed in the moon; and these Mr. B. is inclined to consider as electrical, phosphoric, or volcanic phenomena. 3. *On the motion of a body, in a medium the resistance of which is as the square of the velocity*: by Mr. von Tempelhoff. 4. *How the tedious calculations of longitudes from eclipses of the sun or occultations of the fixed stars may be rendered shorter and easier by means of tables*: by J. Bernoulli. 5. *Sketch of a new canon of logarithms*: by Mr. Burja. 6. *How to divide the sum or difference of two agreeing powers of hyperbolic logarithms into factors, without recurring to infinitesimals*: by Mr. Lbuilier.

Speculative philosophy. 1. *On the relation between learning, wit, genius, and taste*: by Mr. Formey. 2. *On the laws of our conduct*: by Mr. Selle. Mr. S. inquires what reason and experience teach us concerning free-will, morality, and religion, and conducts his inquiry upon libertarian principles, but in no very satisfactory manner. 3. *On the relation between psychological and moral synthesis*: by Mr. Ancillon. The title of this essay should have been: on the limits of the use of psychological notions and propositions in pure morals. It has no great merit. 4. *On the agreement of our ideas with their objects*: by Mr. Schwab. 5. *Remarks on de Vattel's Questions du Droit naturel*,

'Queries concerning the Law of Nature;' by Mr. de Chambrier. 6. *On the uses of academies:* by Mr. Garve.

Belles-Lettres. 1. *On the reign of Frederic II, as a proof, that a monarchical government may be good, and even preferable to any republican:* by count Herzberg. The first part of this position no rational republican will deny: the second, generally as it is expressed, many loyal but impartial friends to monarchy will doubt. Many will admit the advantages of monarchy, when the monarch is well educated and instructed, and adheres to the rules and principles of virtue, justice, and the public good; but will imagine they find, even in the life of Frederic the great, a number of despotic actions, which could not possibly have taken place in a tolerably good republic. Several of the count's assertions too will surprise many patriotic and thinking natives of Prussia: for instance, that the prussian monarchy approaches nearest to the best possible form of government; and that Frederic the great augmented his army to the number of two hundred thousand men, not at the expence of his people, as the ignorant vulgar suppose, but for the real benefit and ease of his country. 2. *On epic poetry:* by ab. Denina. 3. *Whether Homer committed his poems to writing:* by Mr. Merian. Mr. M. examines the arguments on both sides the question, and adds a few of his own, from which he concludes it highly improbable, that Homer should have been acquainted with the art of writing. The *σῆμαλα*, Il. vi, 168, he shows there is little ground for supposing to be alphabetical letters. [See our Rev. p. 181 of vol. xx.] 4. *On the influence of literary mistakes on the mythology of the ancients:* by Mr. Erman: Essay II. 5. *On the origin of the Brandenburg bailiwick of the knights of St. John:* by de Verdy du Vernois.

Jen. Allg. Lit. Zeit.

M E D I C I N E.

ART. II. Zurich. *Museum der Heilkunde, &c.* The medical museum, published by the Helvetic Society of corresponding Physicians and Surgeons. Vol. II. 8vo. 310 p. 6 plates. 1794.

The contents of this volume are much more valuable than those of the former [see our Rev. Vol. xv, p. 233], and lead us to form the pleasing hope, that this society, admirably framed for private improvement, will enrich our literature with an annual publication, such as we have not had since the *Commercium Noricum*. It's contents are as follows. 1. History of a dysury from a scirrhus prepuce: by prof. Oslander of Gottingen. The patient had amongst other consequences of a fall an involuntary discharge of urine, that for several years induced him to wear an awkward tin vessel, which was soon made rusty and eaten into holes by the urine. In about twelve years the prepuce began to thicken; and as it increased in size and hardness the passage of the urine became proportionably difficult. At length the urine was totally stopt; the penis and scrotum inflamed; and a gangrene came on. The scirrhus prepuce was removed, and the patient cured by proper treatment. On this occasion prof. O. gives a description of a more convenient receiver for the urine. 2. Some controversial papers respecting Wichmann's theory of the itch (that it is owing to animalcules): by Drs. am Stein, Scherb, and Mieg. 3. Second fragment of a history of obstructions in the abdomen: by aulic counsellor

Aepli. Three cases, and the dissections. 4. Four observations by Dr. Rengger. The urinary duct opening on the surface of the abdomen, and the bladder wanting, in a girl of two years old. Case of pemphigus accompanied with dysentery. An epilepsy in a childbed woman. A general scirrhosity. 5. On bilious pleurifies: by Mr. Chatelanat. 6. Experiments with oak bark in external injuries: by Mr. Sautter. 7. Case and dissection of a dropical woman: by Dr. Hufty. 8. Extracts from the papers of the late oculist Reichenbach. 9. Description of a monstrous foetus. 10. A cesarean operation: by town physician Reyer, of Zurich. An immoveable tumour in the pelvis, for which nothing could be done, rendered necessary this operation, which proved fatal. 11. An abscess at the navel: by Dr. Keer. 12. A caries of one of the metatarsal bones: by Mr. Müller. 13. On medical assistance in parturition: by aulic counsellor Vogler. 14. On the efficacy of nature in a presentation of the arm: by Mr. Meier. 15. Memoirs and observations on uterine polypi: by Mr. Ricou. 16. Description of an instrument for operating on the harelip: by Dr. Stückelberger. The Dr. saw this instrument used by an itinerant operator. 17. Case of aneurism: by Mr. Fischer. 18. Case of a fatal fall from a tree, with the dissection: by Mr. Rusli. The greater lobe of the liver was broken almost to pieces, several of the largest branches of the vena portæ were ruptured, and the cavity of the abdomen filled with blood: yet the patient lived till the morning of the third day. 19. Remarks on Bell's method of opening abscesses by means of a seton: by Mr. Roschet. 20. Description of a singular palsy, and a purulent gangrene ensuing: by Mr. Tobler: with remarks by aulic counsellor Aepli. The palsy affected only the lower extremities, and the gangrene attacked the parts of the pelvis alone. The usual modes of treatment, both external and internal, all stimulants, and scarifying or removing the sphacelated parts, tended only to accelerate the progress of the disease.

Jen. Allg. Lit. Zeit.

ANATOMY.

ART. III. Brunswic. *Ueber das fehlende Brustbein, &c.* A Thesis on the Defect of the Breastbone: by Dr. W. R. C. Wiedemann, 8vo. 1794.

After some general remarks on the advantages anatomy and physiology may derive from the study of deviations from the natural structure of the human frame, Dr. W. relates some observations of apertures or deficiencies in the middle or lower part of the sternum; and then describes a case, which he saw in travelling through Carmarthenshire. In a child, somewhat more than a year old, and otherwise healthy, the breast-bone was wanting, except it's upper portion, to which the clavicles and two first ribs were attached as usual. The rest of the true ribs were not connected together at their anterior ends by cartilages, but moved freely upwards and downwards, and also a little outwards and inwards, in the act of respiration. The pulsation of the heart raised the parts above it considerably; and if this part were pressed by the hand, the child seemed to have an oppression at the heart, the breathing was rendered quicker, and the face redder. From this little tract we are led to presume, that Dr. W. will fill the chair of his worthy predecessor, prof. Hildebrand, with reputation.

Jen. Allg. Lit. Zeit.

ART.

MINERALOGY.

ART. IV. Freyberg and Annaberg. *Bergmännisches Journal*, &c. The Miner's Journal, by Kohler and Hoffmann. Year V. 8vo. 1057 p. with plates. 1792.

The pieces in this volume are: 1. On the physical and chemical principles of saltworks: by F. A. von Humboldt. 2. On the increasing sale of coal in Silesia. 3. 4. On the progress of coalmining in the principality of Schweidnitz, and its causes. 5. On the component parts of the redsilver ore: by prof. Klaproth. Mr. K. found in it 60 parts of silver, 203 of regulus of antimony, 117 of sulphur, and 8 of pure vitriolic acid, without the least trace of arsenic. 6. Short account of the attempt to employ coal in the ironworks of Upper Silesia. 7. On smelting iron ores in the high furnace by coak. 8. Miscellaneous information. 9. Sketch of a theory of blasting. The effects of the powder are greater, if it do not fully occupy the hole in which it is put. 10. Mineralogical remarks on a tour through part of the bohemian Mittelgebirg. 11. On the exhausted volcano near Eger in Bohemia; by Dr. Reufs. 12. Principles of the structure and application of machines, chiefly with respect to mining: by Mr. Lempe. 13. Singularities in fossils in the principality of Calenberg: by Mr. Weppen. 14. Particular description of a horse engine at a mine near Freyberg. 15. Answer to some questions respecting the economy of smelting (lead) in the Upper Harz: by the late Mr. Klinghammer, overseer of the works at Freyberg. 16. On the crystallization of a heavy spar in small rhombs, the obtuse angle of which equals 105° : by Mr. Dodun. 17. On a yellow diaphanous octaedral crystallized fossil, which has been called amber: by Mr. Gillet-Laumont. The honey-stone of Werner [see our Rev. Vol. xii, p. 114]. 18. Extract of a letter from Mr. Thomson on the origin of a siliceous substance. Near the castle of Saffo, in Volterra, Mr. T. found, in the clefts of a sandstone rock, a quartzose substance, lately formed by the vapour of a very hot spring. It is pellucid as glass, colourless, stalactitiform, and swells out from the cleft of the stone. 19. Extract of a letter from baron von Nordenflicht, director of the spanish mines in Peru. The great mountain of Potosi, at the foot of which the capital is situated, consists of hills of argillaceous schist of various colours, upon which, at some distance, porphyry is found. The ore consists of horn ore in chert, with which the gray copper ore and pyrites are sometimes mixed. Fifty hundred weight contain only from four to eight marks of silver. Here are thirty three mills, each with ten stampers, and sixty *trapiches* (a sort of mill worked by two men), constantly at work. 20. On compound stones and mountains: by the commander Dolomieu [see our Rev. Vol. xiii, p. 232 and 475]. 21. Some account of the Bayreuth Fichtelberge: by Mr. von Humboldt. 22. Accounts of two lately analysed fossils, lepidolite and magnesian spar: by Mr. Karsten. 23. Description of the flinty and argillaceous schists of de Saussure: by prof. Struve. 24. Mineralogical observations on a tour in Misnia and the Erzgebirge. 25. External description of the olive ore of Carrarach in Cornwall: by Mr. von Schlotheim. 26. On some new elastic stones, and the method of rendering more minerals flexible: by Mr. Fleuriau de Bellevue [see our Rev. Vol. xiv, p. 237]. 27. Particular account of the Hollentra Züge, an important ironwork, in the

the county of Sain-Altenkirche: by Mr. Cramer. 29. Sketch of a mineralogical description of the neighbourhood of Carlsbad: by L. C. von B. *Jen. Allg. Lit. Zeit.*

ASTRONOMY.

ART. V. *Slough.* Dr. Herschel has observed, by the assistance of his large telescope, that the planet Saturn revolves on it's axis in 10 hours, 16', 15.5". This agrees very nearly with the calculation of Dr. Usher, of Dublin; who, from the depression of the poles of that planet, estimated it's rotation at 10 hours, 12', 30".

MISCELLANIES.

ART. VI. *Paris.* The new edition of Rousseau's Confessions, which we announced last month [see Vol. xx, p. 448], we are given to understand will make part of a complete edition of his works. Amongst the manuscripts in Rousseau's handwriting delivered to the national convention were some things never yet printed, the rough sketches of some of his principal works, and the original of his Essay on the Constitution of Poland. A copy of the latter was put into the hands of Necker, by whom it was considerably mangled in various places, before it was suffered to go to the press; many of it's notions and expressions being deemed too free under the old government of France: now, however, it will appear exactly as it came out of Rousseau's hands. In this edition will be given also the rough sketches of his works alluded to above; as it cannot but be extremely interesting to the curious in literature, to mark the progress of such a mind as Rousseau's.

ART. VII. *Vienna.* *Descente de Philippe Egalité aux Enfers, &c.* The Descent of Ph. Equality to Hell, and his Dialogue with the Regent Philip of Orleans. By Count Jos. de Maccarthy. 8vo. 83 p. 1794.

The author of this prose poem is a zealous friend of the french emigrants. We shall extract from it one curious passage, in which the count is certainly serious. Equality and Tisiphone arrive at the abode of the damned, where they find 'that Brutus, who sacrificed his sons to his ambition.' On this there is the following note. 'Had the first Brutus any right to expel his king, because the son of that king, a giddy youth (*un étourdi*), ravished a prude (*une bégueule*)? Had he any right to put his sons to death, because, like loyal subjects, they attempted to restore their lawful sovereign? A college pedant, who terms every thing belonging to antiquity heroic, leads a troop of scholars, burning with ardour to be Brutuses, to admire the conduct of that roman Marat. Put the pretended friend of the people in the place of the rebellious consul, he would have acted like him—Put those gentlemen, who have sacrificed every thing to their king and their honour, in the place of the sons of Brutus, they would have acted like them.'

Jen. Allg. Lit. Zeit.

DICTIONARIES.

ART. VIII. We formerly announced an Universal Polyglot Lexicon, which we afterwards noticed when published with the praise it appeared to deserve [see our Rev. vol. xviii, p. 119]. Three parts of the

the Marine Dictionary, and as many of that of Natural History, are now printed, and imported into this country. We have them before us, and must recommend the work as a valuable performance. The plates are particularly useful in ascertaining the precise signification of terms, which it would often be difficult, perhaps sometimes impracticable, to convey so clearly to the mind by words.

EDUCATION.

ART. IX. Berlin. *Leben Sr. königl. Hoheit des hochsel. Prinzen Heinrich, &c.* The Life of his royal Highness the late Prince Henry, eldest son of his royal Highness Prince Ferdinand of Prussia. 8vo. 32 p. 1791.

Little can be expected in the life of a prince, who died at the age of twenty, but an account of his education: and in this view the *life* before us is well worth attention: for though the prince could scarce stand alone at five years old, and was ten before the faculties of his mind appeared at all awake, yet the method pursued with him produced a strong healthy youth, and his mind acquired a capacity for serious studies. His death was occasioned by a consumption brought on by the measles. The author is privy councillor Bärbaum, who was the prince's tutor.

Jen. Allg. Lit. Zeit.

ART. X. Strasburg. *De l'Education litteraire, &c.* On literary Education, or an Essay on the Organisation of an Establishment for the higher Branches of Science, by Mr. Haffner, Prof. of Divinity. 8vo. 343 p. 1792.

Talleyrand-Perigord's Report on public Instruction gave occasion to this essay, which well deserves an attentive perusal. In the introduction Mr. H. takes a brief historical view of universities, their origin, the good effect of the reformation on them, &c. The next section is on the organisation of universities. In this the reciprocal effects of the sciences one on another are pointed out, and the faults of Mr. T.'s scheme for France are shown. Speaking of the aptitude of the mind for a particular science, Mr. H. observes, that it occurs but to few, and in these the bent is too strong to be unperceived: most having general capacities. If therefore the exclusive propensity to one branch display not itself early and forcibly, much time would be spent to little purpose in seeking to what the mind should be applied. Section the third is on theology. Religious controversy is useful, whilst it is carried on with learning, and not without reason. As long as there were two religious sects in France, the french had learned and worthy divines: but no sooner had the revocation of the edict of Nants stopped the mouths of the protestants, and given the catholics other weapons than those of reason and learning, but the clergy began to decline; and nothing can be conceived more contemptible than the education of young divines has been of late in the seminaries of France. The study of theology however cannot be superfluous; for it is of all attempts the most vain, to endeavour to suppress disputes, and produce uniformity of faith, by councils and the authority of magistrates. Surely what fire and sword could not effect formerly, still less can they now. Difference of opinion will ever exist; and instead of being an evil, it is unquestionably conducive to the happiness of mankind. The miseries, that have ravaged the face of the earth for centuries, in consequence

consequence of religious disputes, were not owing to the opinions themselves, but to the ambition, ignorance, and obduracy of those, who sought fame in defending or suppressing those opinions. 'Persecution can originate only with knaves or fools.' If indeed uniformity of faith were to be wished, it would be, that all christians should accord in their opinion of the purpose of Jesus, thus excellently delineated by our author. 'It was not the design of Jesus Christ and his apostles, to give men a complete system of truths to believe and precepts to practice. They intended not to prescribe invariable limits to reason, beyond which she should never more dare to venture. They meant solely to give her the first impulse: to awaken her from that profound lethargy, into which she had been plunged: and to point out the road she should pursue, not to lose her way, and to arrive with firm and secure step at the goal of perfection and happiness. But then she was to use her own powers: &c.' § 4. Course of theology. We cannot well enter into the particulars of this section, and it is less necessary, as our author does little more in fact than describe the practice of the protestant universities in Germany, in which real freedom of thinking and study prevails. With the following expressions in the mouth of a professor of divinity we are much pleased. 'Let the terms arian, pelagian, socinian, no longer startle us: they signify only christians, who have different conceptions of some particular article of faith.' As patterns for pulpit oratory prof. H. justly prefers a Spalding, Zollikofer, and Teller, a Secker, Blair, and Foster, to Bossuet, Flechier, or Massillon. We shall not particularize the remaining sections, observing only, that the last (§ 21) is an account of the university of Strasburg. The celebrated J. Sturm founded a school at this place in 1538, which was made an academy by the emperor in 1566, and an university in 1621. *Jen. Allg. Lit. Zeit.*

ART. XI. Dessau. *De Ferulis ex Scholis et Educatione Juventutis publica nuper a Magistratu Parisiensi proscriptis, &c.* A short Dissertation on the late Prohibition of the Use of Rods in Schools and public Places of Education by the Magistracy of Paris, with some Account of his own private School, by C. F. Feder. 8vo. 16 p. 1794.

Mr. F. here examines the reasons, which the common council of Paris probably had, for their decree against the use of corporal punishments in schools, and exposes the bad effects of such punishments on the minds and characters of youth. *Jen. Allg. Lit. Zeit.*

ART. XII. Bremen. *Geschichte des Schul-und Erziehungswesens, &c.* History of Schools and Institutions for Education in Germany, from the Introduction of Christianity to the present Time. By Fred. Ernest Ruhkopf, Ph. D. Part I. 8vo. 419 p. 1794.

Dr. R. has here begun to supply a desideratum in the literary history of Germany, and has performed what few would think practicable, except such as possess equal persevering industry in collecting materials not easy to be obtained. The part before us begins with the year 722 and extends to 1648. This space of time is divided into two periods; the first reaching from the introduction of christianity to the time of Luther; the second, from Luther to the peace of Westphalia. The convent of benedictines at Fulda, founded by pope Boniface, is the first scholastic institution noticed by our author. *Jen. Allg. Lit. Zeit.*